

THE LUTHERAN QUARTERLY.

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ARTICLE I.

THE LUTHERAN CHURCH IN THE FOUNDATIONS OF AMERICA.¹

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Three hundred years have passed since the first Lutherans came to American shores. They were among the very earliest settlers on this continent. They helped to lay the foundations here. It was eminently fitting that they should.

When the *architecture* of this temple of American liberty was being devised, it was the Lutheran Reformation of the sixteenth century that in largest measure furnished the lines and angles, the perspective and proportions. When the *foundation* stones of this glorious structure were being laid, Lutheran hands labored industriously at the task. And now that the noble edifice is nearing *completion*, it is clear that Lutheran manhood and womanhood have entered copiously into the materials of foundation, superstructure and dome.

¹ An address delivered before the United Lutheran Church at Chicago, October 23, 1926, commemorating the tercentenary of Lutheranism in New York.

The citizenship of the Lutheran Church in America, therefore, does not rest on naturalization papers. It rests on a birthright, a birthright as ancient as that of any other Church.

Fixing our attention now only upon the foundations of our country, we observe that Lutherans have contributed to those foundations in two ways. First, in helping to produce the *cosmopolitan character* of the American nation, and second, in helping to produce the *evangelical character* of American religion. The one has helped to make America safe for democracy. The other has helped to make America safe for the Gospel. The two qualities belong together, the cosmopolitan character of the people and the evangelical character of their religion. Each of them has a clear illustration in those Lutherans of the Dutch settlement of New Amsterdam three centuries ago.

First, then, Lutherans have helped to mold that *cosmopolitanism* that is so large an element in the foundations of our national character.

It requires no argument, of course, to prove that America is a cosmopolitan nation. In a hundred ways every day that fact comes home to us. I content myself, therefore, with the statement of the fact, and I pass on. Only this must be observed in passing: when we say that the American nation is cosmopolitan, a composite product, we do not mean that the American nation is merely a mosaic of European nationalities. It is more than that. The typical American is an entirely new product, different from anything that you could find in Europe, and different from anything you could produce by any mere mixing together of Europeans, no matter what proportions you might use.

Our nationality is the product of "creation by amalgamation," as William T. Stead called it. The peculiarity of American institutions is the result of a long process of history. The immigrant from Europe and the western frontier of America have reacted on each other. The

European has conquered the American wilderness, yes, but during that process the wilderness has reacted culturally upon the European and has made him over into a new character with new ideals and new institutions.

The forces dominating American character to-day are largely built on the foundation stone of cosmopolitanism. And this stone was hewn in the pit of frontier life. Now the westward advance of the frontier has taken place in well-defined stages clearly marked by natural boundary lines. Three hundred years ago, when the Dutch came to settle on the banks of the Hudson, the frontier coincided with the coast-line, and American life was almost entirely the life of sea-ports. At the end of the seventeenth century the frontier was the fall-line, the edge of the tide-water region of the Atlantic Coast. By the middle of the eighteenth century the western frontier had advanced to the Alleghanies. During the Revolutionary War it crossed the Alleghanies and by the end of the eighteenth century it had reached the Ohio. During the first quarter of the nineteenth century it moved on to the Mississippi. By the middle of the nineteenth century it lay along the Missouri. Shortly thereafter it leaped the Rockies and by the centennial year it had reached the Pacific and had begun to swerve northward towards Canada and Alaska.

Thus has the retreating frontier marked the stages in the growth of the nation. And this western frontier, this meeting-point between civilization and savagery, has been the crucible in which the different European nationalities have been molded into an entirely new product known as the American.

Now it is in the light of this perspective that we may estimate one of the contributions of the New Amsterdam Lutherans to the foundations of American life and civilization. So far as numbers are concerned the Lutherans in that early settlement on Manhattan Island constituted only a small part of the American settlers, and their significance in themselves when weighed in the balance of

the whole continent would be almost infinitesimal. In fact, it would be impossible for the historian to-day to mention the names of *any* Lutherans who had permanently settled in America as early as 1624. That there were Lutherans among those earliest Dutch settlers of New Amsterdam is indeed highly probable, but it is only inferred. It cannot be demonstrated, for the documents of the period are very scanty. But it seems almost certain that some at least of the 30,000 Lutherans in old Amsterdam and the many thousands in other parts of Holland co-operated with their countrymen in the commercial enterprise of the Dutch West India Company and were numbered among the few hundred souls who first settled the New Netherlands three hundred years ago. They are not mentioned in contemporary documents until 1630, and it is not certain that the Lutheran congregation on Manhattan Island existed before 1648.

But however few in numbers were the original Lutheran settlers on this continent, they were indicative of a vastly larger movement and prognostic of an enormously greater future. When viewed in the perspective of round three centuries they are seen to be the very van of a great movement that has made the American nation and molded the American character and fixed American institutions. Like an auspicious prognosticator that little group of Lutheran settlers in the New Netherlands in the first half of the seventeenth century stands, as it were, pointing westward across the American expanse and inviting to the ultimate conquest of the Alleghanies and the promising lands beyond. They were helping to lay the deep and solid foundations of an empire whose vast significance even their wildest fancy could not have imagined. They were casting themselves into the crucible of the nations forth from which was to come a spirit of enterprise and initiative and a practical devotion to ideals utterly without parallel in any other nationality. In sublime ignorance of their significance for the future of their adopted continent they were never-

theless writing the first and most important chapter of the great American romance, the romance that tells how for almost three centuries European immigrants came to American shores and in successive waves pushed forward indenting the wilderness, broadening the national horizon, and bringing forth not merely a new nation, a new government, but a new nationality, a new type of character.

Profoundly significant also is the commingling of European nations in these earliest Lutheran settlers in the New Netherlands. Some of them of course were Holland Dutch. But more of them were from Norway, Sweden, Denmark, and Germany. It was the settlers of Lutheran faith who imparted to the colony of New Amsterdam its cosmopolitan character. And that character has ever since been fully maintained, not only on Manhattan Island but throughout the nation. It is the foundation stone upon which has been built into American national life the variety, the flexibility, the generous breadth of view, the spirit of compromise and conciliation so needful to save the nation from rigid provincialism.

Woodrow Wilson, the historian, once said: "However mortifying it may be for our fellow-citizens in the South, or to our fellow-citizens in New England, however mortifying it may be to us ourselves, it is nevertheless a fact that *America* did not come out of the South and it did not come out of New England. The characteristic part of America originated in the Middle States of Pennsylvania, New York and New Jersey, because there from the first was that mixture of populations, that mixture of racial stock, that mixture of antecedents which is the singular and distinguishing mark of the United States."

Now it is this richness and variety in American national life, so clearly illustrated in the Lutheran settlers of New York three centuries ago, that constituted the chief foundation stone of American democracy. It guaranteed that no European power should permanently

control the American settlers. And by the same token it guaranteed the permanent and peaceful separation of Church and State. Negative qualities these, yes, but fundamental in preparing for the positive structure of "government by the people."

Some of the early Lutheran leaders clearly realized the significance of this variety in American life, and so far from bemoaning it they ministered to it and sought to manifest the unity of faith even amid the diversities of language and the variety of national origins. Muhlenberg, the patriarch of Lutheranism in this country, mastered and used three languages, Dutch, German and English, in order to preach the unchanging Gospel to those Lutherans of New York. But at the same time Muhlenberg labored there and everywhere for fundamental unity of faith and organization. Yes, Muhlenberg envisioned the dome which would some day crown the structure whose foundations he himself was helping to complete. Unfortunately his cosmopolitan breadth of vision, his "view of the whole" as he called it was lost in the smoke and ashes of the Revolutionary War. In the next generation provincialism became the order of the day, introducing a period of internal discord and strife, the emphasizing of State lines and linguistic differences and European antecedents as well as doctrinal and personal animosities. But that, too, has about passed and to-day the dome, the all-inclusive dome, is once again in sight. It *must* reappear because the foundations three centuries ago were laid for a dome. "United Lutheran," we call it. Lutheran and United, liberty and union, now and forever. That's Lutheran, but that too is American! For three hundred years it has been a Lutheran ideal, and for three hundred years it has been an American ideal.

But even more important than the contribution of the Lutheran Church in helping to lay the cosmopolitan foundation of our country is her contribution in helping to form the *evangelical basis* of American religion.

It has often been pointed out that Christopher Columbus and Martin Luther were contemporaries. And the significance of that fact has been emphasized in flowing verse and lofty eloquence. The Reformation had to have a field for its unfolding, a field unencumbered with ancient growths of monarchy and hierarchy. Then, too, the new world had to have a population fit to develop it, a population untrammeled in conscience, inured to sacrifice and prepared for enterprise.

But what if *other* people than the children of the Reformation had established *their* sway over the new world! Humanly speaking, that was not out of the question. In fact, when the settlement of New York began, three hundred years ago, two magnificent projects of empire on American soil had already been tried, one by Spain and the other by France. And if either of them had succeeded, how vastly different would be the history of our country and its present condition! Of this let Mexico witness, let Central America, let South America testify.

No sooner had Columbus reported his discovery to the Spanish sovereigns who had sent him out, than a vast army of soldiers and sailors and priests set sail to claim the new world for Isabella and the Pope. Volumes of noble sacrifice and genuine religious devotion were poured into that enterprise, until Spain has extended her domain from Florida along the southern borders to the heights of Santa Fe and the shores of the Pacific. But in the province of God America was to be the world's greatest adventure for *free* government and *free* religion, and this she could never be as the vassal of Spanish monarchy or Roman Papacy. The Spanish scheme failed. We should say, it failed for lack of strategy.

Then the French had launched their enterprise of conquest on American soil. Theirs was the purpose to extend the domain of the Papacy by the peaceful conversion of the American Indians. From the Gulf of St. Lawrence to the Gulf of Mexico they stretched their posts of occupation. It was a magnificent project of em-

pire that the French unrolled on this continent in the seventeenth century. And it would be difficult to find in all the annals of Christendom higher examples of chivalry and daring and heroic devotion to the work of the Gospel. But a century and a half passed and the grand project of a French America vanished. Humanly speaking, we should say that it was the chance animosity of the Iroquois Indians that dispelled French hopes in America. But in the perspective of three centuries it is clear that the Lord of nations was reserving this country as the theatre for the world's greatest experiment of a free Church in a free State. Such a theatre our country could never have provided if she had become the exclusive domain of an old-world monarchy or hierarchy.

The world's great experiment in political democracy required *evangelical* soil. It required that no form of religion or ecclesiastical organization should be in exclusive control of American soil.

Here then we see the second great contribution that those early Lutheran settlers made to the foundations of our country. They entered as integral elements into those primitive Protestant settlements first on the Hudson, a little later on the Delaware and the Susquehanna, and still later on the Potomac and the Savannah. And thus they helped to secure that variety of Reformation faith that from the beginning was to characterize the life of this country and to be the perpetual guarantee of religious liberty in our land. They helped to make our country safe for the Gospel.

They were relatively few in number but they were resolutely tenacious of their Lutheran faith. For some years in New York they suffered for holding their Lutheran services. But they persisted until toleration came. And so they helped to lay the religious foundations of our country in such a way that when the Republic was established it was impossible to build any State-Church upon those foundations. If the day ever comes that the Papacy or any European State-Church is to be established in this land of the free, it will be possible

only because the very foundations of our country, now three centuries old, have been dug up and other foundations have been laid.

Does not the application to our own times seem plain? If there are misgivings about the trend of events in the religious life of our day, it may not be amiss to examine again the religious foundations of our country and then see whether the superstructure we are building is plumb with those foundations. Then it will be clear that the foundation stones of our country's religion were laid three centuries ago and that they were hewn from that mountain of Truth which Martin Luther a century before had uncovered to the longing eyes of many nations weary of the straw and stubble of their spiritual buildings. Then, too, it will be clear that the only hope of our country's future lies in squaring the present-day building with its evangelical foundations.

There is a loud call right now for the application of strong doses of evangelical Christianity to the religious life of our country. Is there a flood of vice and crime pouring over our life? Yes, but that is not at the root of the trouble. Is there a strong strain of materialism and scepticism in our public thought to-day? Yes, but *that* is only an effect, it is not the cause. No, the real danger is not that our national life will be poisoned with the death-dealing fumes of iniquity and vice, nor that it will be strangled by the stifling bonds of materialism and irreligion, but the real danger is that our national life will be silently and insiduously asphyxiated, killed with gas, a thin gaseous form of religion and ethics, the residue that is left after men have strained out the substantial truths of Christ's Gospel.

Our nation needs to be called back to its evangelical foundations, to the Word of God. And right here is the mission of the Lutheran Church in our day. For ours is not the German Lutheran Church, nor the Swedish Lutheran Church, nor the English Lutheran Church, it is not even the American Lutheran Church. Ours is the Evangelical Lutheran Church, the Gospel Lutheran

Church. That name was the pride of the first Lutheran settlers of New York centuries ago. It points the mission of our Church in America to-day.

And not only for America, but it is the only hope for the healing of the nations. Many voices of warning are being heard these days. Repeatedly the students of history are telling us that our western European civilization is on the march to its grave. My own conviction is that if western civilization is to avoid the fate that has overtaken the seven other great civilizations that have preceded ours,—if western civilization is to endure beyond the next two centuries, it will be absolutely necessary to make a more complete application of Christianity to the life of the West than has yet been done.

Among all the nations of the West, America has a heavier responsibility in making this application than any other nation under the sun. That is because the foundations of America are so largely religious foundations. We are carrying on a most interesting experiment on this continent, an experiment in Christian democracy. The result is not yet assured. But this much is certain: If our unique experiment in Christian democracy shall eventually prove a failure, it will be because we have forsaken our pristine evangelical foundations, and then western civilization will become a monument and a tomb-stone testifying to the glory that once was western Europe and America. And the Architect of national destinies will transfer His divine experiment to a new stage where perhaps the eternal religion of our divine Lord will have a more adequate opportunity to sanctify the whole of life and so purge out the paganism of modern society.

Never was a nation built on more auspicious foundations, cosmopolitanism and evangelicalism. Never since the beginning of the Christian era did the element of religion enter so largely and so integrally into the foundation walls of a people. Never, therefore, has the responsibility of a nation in the sight of God been so great

as is that the American nation to-day. And I verily believe that if Christopher Columbus was the discoverer of our country, and if George Washington was the father of our country, and if Abraham Lincoln was the savior of our country—the sanctifier of our country will sooner or later, directly or indirectly, be found in the evangelical spirit of those first Lutheran settlers of Manhattan Island.

Gettysburg, Pa.

ARTICLE II.

LUTHERANISM SOUTH OF THE POTOMAC.

A Sesqui-centennial Review.

BY REV. W. J. FINCK, D.D.

SOURCES OF SOUTHERN LUTHERANS.

Germany was the source of the first Lutherans that settled south of the Potomac. They formed a small group of redemptioners, redeemed by Governor Spottswood of Virginia and located in huts and cabins in eastern Virginia in 1717. Eight years later they moved westward and settled on the Robinson River, forming the Hebron congregation in what is now Madison county. Their descendants are found in Kentucky, Ohio, Indiana and the Northwest, as well as in Virginia and throughout the South, adding to the strength of Lutheranism both in active laymen and faithful ministers.

Seventeen years later General Oglethorpe gave homes to the persecuted Salzburgers in the new province of Georgia. They formed what proved to be the colony of purest form and most permanent character planted on American soil, called Ebenezer, as it preserved its colonial character unchanged by incoming or surrounding influences longer than any other American colony. Supplied with two faithful pastors from the beginning, the Salzburgers deemed themselves fortunate in their settlement in the New World and were loth to leave their new homes; however, their pastors lent their aid in caring for the Lutheran settlers in Purrysburg, Charleston and Savannah, but declined to reach out to a distance that would compel them to neglect their own "dear Ebenezer." The influence of the colony was therefore limited and not felt throughout the South, as in the case of other settlements. Their descendants are gathered into ten congregations.

gations in two counties of Georgia, all belonging to the Georgia Synod, and many Lutheran ministers have come from their pious homes.

About the time the Salzburgers began to arrive at Savannah, German immigrants came to Charleston, some of them remaining in the seaport town, others traveling inland and forming a settlement about Orangeburg, while the remainder went farther westward and took up land at Lexington, calling the region for reasons dear to themselves, Saxe-Gotha. This was between 1735 and 1737. The Orangeburg settlers had a Lutheran pastor beginning with 1737, John Ulrich Geissendanner, Sr., and the Germans in Saxe-Gotha a Reformed pastor, Christian Theuss. Much later immigrants arrived at Wilmington, N. C., Savannah, Ga., Jacksonville, Fla., as well as Charleston. These settlers came from Northern Germany, Hamburg, Bremen, Bremenhaven, and other cities, and pressed inland as far as Augusta, Ga., and Walhalla, S. C., and were instrumental in forming German Lutheran congregations in all the American cities named. Thus was added to Southern Lutheranism additional strength.

These settlements we might designate as Atlantic coast, or tidewater settlements. We now come to a stream of pioneers and homeseekers that journeyed along the mountains from Pennsylvania to points as far south as the Carolinas and Georgia. The movement began about 1745. In 1747 settlers began to take up land in North Carolina; others penetrated farther south and became neighbors to the tidewater settlers already on the ground. Everywhere throughout the Valley of Virginia, through North and South Carolina, new and old arrivals were talking German, establishing German schools, and gathering in their homes for religious lay services.

During the course of the Revolutionary War another source of growth developed among the Lutherans already on the ground, a source not often mentioned by our Church historians, and yet one of some importance. We refer to the Hessian prisoners and deserters coming

among our German people in their various settlements, especially about Winchester in the Shenandoah Valley, and in the Piedmont region of the Carolinas. The prisoners taken at Trenton in 1776 and many of those who surrendered at Saratoga were Hessians and they were interned by the Continental army in the inland districts named, usually among Germans. From Savannah and Charleston many found their way inland as they escaped and rejoiced when they met people who spoke German. Among them they made their home, taking the place of fathers and sons away at the front in the field and in the shop and making themselves generally useful and agreeable. As they were evangelical in the religion, they associated with the Germans in their services, and assisted in the schools. Many were able to teach school, and one of them is known to have become a Lutheran minister in South Carolina, serving the church until his death.

These groups and settlements of Germans, most of whom were Lutherans, received from time to time accessions by migration from the North and immigration from Germany through Baltimore and the ports to the south, spread gradually over many regions of the Southland, and formed the mass of the Lutheran population now under review, numbering, this sesqui-centennial year, when we include West Virginia, seventy thousand members.

ORGANIZING CONGREGATIONS AND SYNODS.

In the early days the work of these newly settled pilgrims and pioneers was the same; namely, to build homes and to cultivate the soil, to erect schools and churches, to secure pastors and to defend their country in the time of war. As our people were an industrious people, they labored faithfully and perseveringly in spite of poverty and discouragements, hardships and disasters, and won the victory over the enemies of a new and untried country. As one need after the other was supplied, they invariably gave their thought to the soul. School teachers were secured and pastors sought. Often traveling

preachers passed through their community and collected the people in homes or barns for services. The few ministers that were in the country made extensive trips on horseback, and visited the scattered German districts, but the people desired regular ministration by ordained pastors. The settlers in Madison County sent two of their number as early as 1725 to Europe with the hope of securing a pastor, but without success, and in 1734 they sent a second delegation, resulting in the securing of a pastor, books and funds for a school house and church. In 1772 the Lutherans of North Carolina sent two commissioners to Northern Germany and through their efforts a school teacher and a pastor were secured. In other cases school teachers were urged to take up the office of the ministry, and Christian men prepared themselves and held lay meetings. When they found themselves sufficiently gifted, they sought license and ordination, that they might minister to the many companies of Germans scattered throughout the settled regions of the South. The Ministerium of Pennsylvania responded to appeals and sent men to assist in Virginia and North Carolina. As a consequence of all these efforts made to supply ministers, nine Lutheran pastors were laboring in the South one hundred and fifty years ago, as follows: Muhlenberg at Woodstock, Frank in Madison County, Nussman and Arends in North Carolina, Buelow in South Carolina, Martin and Daser in Charleston, Rabenhorst and Triebner in Ebenezer, Georgia.

The Revolutionary War stopped all further growth and threatened the existence of the few organized congregations, but the ministers in the field labored unselfishly under great difficulties and succeeded in holding the ends together. Reinforcements soon came. Bernhardt came from Germany in 1787, Storch in 1788, and Roschen in 1789. Beginning with 1782, Paul Henkel entered the Shenandoah Valley, and in 1785 he began to make annual missionary pilgrimages to North Carolina, and in 1800 settled in this State, laboring here for five years. Before returning to New Market, he had his son Philip ordained

at a special meeting of the North Carolina Synod. Philip began to preach about 1800, and spent his life preaching in North Carolina and Eastern Tennessee. In 1812 David his younger brother, was licensed and labored in the same field until his death in 1831.

There had been another accession earlier than the reception of either Philip or David Henkel. It occurred in the year 1794, when the ministers in the State of North Carolina met in conference and at the request of an Episcopal congregation ordained Robert J. Miller to the Episcopal ministry. He was a Scotchman, who came to America in 1774, enlisted in the American army, and at the close of the war came to North Carolina. Though ordained for the Episcopal ministry he served in the Lutheran Church for twenty-seven years and then was re-ordained in the Episcopal Church. Six months after this ordination Nussman died; Roschen returned to Germany in 1800, and Bernhardt took up work in South Carolina in the same year.

While Paul Henkel was in North Carolina, 1800 to 1805, combating the forces in the world, especially revivalism and laxity of doctrine, he began to feel the need of some form of union among the Lutheran ministers like that of the Pennsylvania Ministerium or of the Special Conferences in Virginia, which began their meetings in 1793. He consulted the other Lutheran ministers in the State, and found that they favored the plan of organizing a conference or synod. The third Sunday after Easter was fixed for the preliminary meeting. Services were held on Saturday and Sunday, with the administration of the holy communion on Sunday. Monday morning, May 3, 1803, the four ministers met in Salisbury with the fourteen delegates of their congregations for the purpose of agreeing upon a plan of organization. Arends though stricken in years and blind was made chairman, and Miller secretary. The founder and leader of the movement Paul Henkel, kept himself as usual in the background, and in his journal gives a very modest account of the momentous event. On account of the indis-

position of Pastor Storch, the senior member, the work of agreeing on the plan of union could not be completed and the third Sunday in October was set aside for the next meeting at which the organization was to be completed. When the time came the ministers were present, services were again held on Saturday and Sunday, and on Monday, October 17, 1803, the work was completed and the Synod of North Carolina, the third one organized in America, was called into existence and now has almost one hundred and twenty-five years of history behind it.

Seventeen years passed and no other synod was formed in the South, and the Mother Synod had the joy of seeing the work grow in all directions. Her members were laboring in Virginia, Tennessee, and the two Carolinas. But in 1820, the Tennessee Synod and the Maryland-Virginia Synod were organized; in 1824, the South Carolina Synod; in 1841, the Southwest Virginia Synod; in 1825, the Mississippi Synod; and in 1860 the Georgia Synod and the Holston Synod. Each new synod marked growth and development, increased numbers and an enlarged territory, better care of the spiritual interests and better cultivation of the spiritual field in the South. By the readjustments of a century the synods of the Sesqui-centennial number five: Lutheran Synod of Virginia, United Synod of North Carolina, South Carolina Synod, Georgia Synod and Mississippi Synod.

MISSIONARY ACTIVITIES.

No story of American Church history is more fascinating than the self-denying and heroic missionary operations of the Lutheran pastors of the South. Following the example of the members of the Pennsylvania Ministerium, among whom were Peter Muehlenberg, Paul Henkel, William Carpenter, Christian Streit, and many others, the pastors of the Southern Lutheran Church knew no territorial limits, but crossed mountain and river in order to carry the imperishable Gospel to all fellow be-

lievers that they could find, however far removed. Klug and Schwarbach of Madison County crossed the mountains to the west, organized congregations in Shenandoah, Hardy and Pendleton Counties, Va., and supplied the scattered people with Word and Sacrament. William Forster left his home in Virginia and did effective pioneer work in the new State of Ohio, followed a year later by Paul Henkel, whose work together with the aid of others resulted in forming a conference in 1812, and the Joint Synod of Ohio in 1818. William Carpenter followed a large colony of Madison County Lutherans to Kentucky and served as their pastor until his end in 1833. Markert, Moretz and Eusebius Henkel were among the earliest missionary workers in Indiana and formed the nucleus of the Indiana Synod which they organized. Jacob, Daniel and Gideon Scherer extended their labors from North Carolina and Southwestern Virginia to Indiana and Illinois, where they labored with permanent success, and Daniel earned the reputation of being the founder of the Lutheran Church in Illinois. Schoenberg, sent by the Pennsylvania Ministerium to North Carolina, in turn was sent by the North Carolina Synod to Illinois. Franklow of South Carolina, and Miller, mentioned before, made extensive trips, sometimes alone and sometimes together, reaching distant points. Jacob Zink went as far as Louisiana and returning went to Illinois, making thousands of miles on his trips. Polycarp Henkel and others went to Missouri and did extensive mission work there in German and English; in fact, all these men were able to do religious work in both languages.

No mention has as yet been made of Paul Henkel in this subdivision. He was the greatest missionary of the last quarter of the eighteenth and the first quarter of the nineteenth century. He was of the South and his field was in the South, except as his zeal drove him across the Ohio in many pilgrimages during the space of years from 1806 to 1818. He traveled on his own initiative, or was sent by the Pennsylvania Ministerium, or traveled in the

interests of the three synods he helped to organize. To summarize his missionary operations, in which his wife frequently was his companion, it might be stated that he labored in the following States: Virginia, including many counties now in West Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Ohio and Indiana. He gave three sons to the Tennessee Synod and two to the Joint Synod of Ohio.

Dr. M. L. Wagner, in his history of the Chicago Synod, says, p. 39: "No more active, indefatigable and self-denying missionary than Paul Henkel ever labored in this country. It is strange that no extended accounts of this man's life and labors are published. In other communions, men of less zeal and ability, whose work is less fruitful than is his, have been honored with published biographies, while this man's work is in danger of being forgotten. The church should know about his life, his deeds, his zeal and devotion for her and her faith. The whole unexplored west was his parish. Without any authorization from Mission Boards, or assurance of support save the Master's command 'Go preach the Gospel,' and the promise 'Lo I am with you alway,' he went forth in obedience to that command, and in firm reliance upon that promise, and entered upon his labors unmoved and undismayed by the darkest prospects."

As we look back over this long array of noble missionaries, and remember that many others remain unmentioned though equally worthy, we are impressed with the unselfish activity, devotion and zeal of the missionaries of the Lutheran Church in the South, who leaving their homes and traveling hundreds and thousands of miles, carried the Gospel to the destitute in the distant regions of our unsettled country without money and without price. "There is that scattereth and yet increaseth."

Engrossed with its numerous home mission enterprises, that brought more calls than could be answered, the Lutherans in the South were late in beginning foreign mission work. Yet the friends of this work existed at all times and as early as 1841 offerings were gathered

for the effort that was successfully made in the Church to send Heyer to India, and in 1884 and 1885 many missionary societies were organized to aid in the new enterprise of supporting a missionary in the Guntur field in India, under the supervision of the Mission Board of the General Synod North. This proving unsatisfactory, in 1892 the United Synod in the South opened its own field in Japan, and sent the Rev. J. A. B. Scherer and the Rev. R. B. Peery to occupy the field. They began work in Saga, Kyushu, and were followed by C. L. Brown, C. K. Lippard, A. J. Stirewalt, L. S. G. Miller, and many others. Our Southern missionaries were aided by native workers. Soon the Danish Lutheran Church co-operated, and a little later the General Council. The work has grown to large proportions. When the Merger was formed (1918), the Southern Lutherans had a large contribution to make to the Foreign Mission Board of the United Lutheran Church, a well developed field in Japan. The members of all the synods North and South, that appreciate the opportunity of doing mission work in Japan, will gladly acknowledge the source of this opportunity of having a part in the Christianizing of the Key-Nation of Asia.

EDUCATIONAL INSTITUTIONS

The first efforts in higher education in the South were made in the homes of the educated ministers. Paul Henkel and William Carpenter went to Christian Streit, who had received his Master of Arts degree from the College of Pennsylvania. Dr. Bachman of Charleston sent at least three men, whom he had directed in their theological education, into the Gospel ministry. These men in their turn interested themselves in other suitable students and guided them to become teachers and pastors.

The first attempt at institutional training seems to have been made in 1816 in eastern Tennessee by Philip Henkel and Joseph E. Bell, a Presbyterian educator. Though supported by the North Carolina Synod the un-

dertaking did not last long. The first permanent school was opened in Newberry District, S. C. It was styled a Theological Seminary and with it was connected a Classical Academy. It was founded by the South Carolina Synod, under the leadership of Dr. Bachman, and opened its doors the first Monday in February, 1831, with nine students. Great was the joy at its propitious beginning, but their joy was soon brought to an end by the sudden death of the promising professor, the young and gifted J. G. Schwartz. At its meeting in the fall of 1833, the Synod decided to begin again and called Dr. E. L. Hazelius as theological professor and the Rev. Washington Muller as principal of the Classical Academy and on Monday, January 6, 1834, the school with its two departments again opened its doors. With many changes of location, and several interruptions in its continuity, the theological department of this school is now the Southern Lutheran Seminary located at Columbia, S. C., in which all Southern Lutherans are deeply interested. The South Carolina Synod which founded it has fostered it at all times and can justly claim to be its father and preserver. It has had successive homes at Newberry, Walhalla, Columbia, Salem, Va., Newberry (the second time), Mt. Pleasant, S. C., and finally its present home in Columbia, which is its permanent home now and forever.

The Classical Academy of this same school developed into Newberry College in 1856, and the boys department opened in 1858, with over fifty students, and the college in 1859, with eighty-five students. Its career was interrupted by the Civil War, with an almost total loss of property. From 1863 to 1877 the college was located at Walhalla, S. C. Since its return to Newberry in the latter year, it has steadily grown and is now a large standard college, co-educational in character, with 259 graduates, a property value of \$150,000, and an endowment of \$175,000.

Roanoke College, Salem, Va., had its beginning in two log buildings, near Mt. Tabor, Augusta, Co., Va., in 1842, styled Virginia Collegiate Institute. It was adopted by

the Virginia Synod in 1843, removed to Salem in 1847, and chartered in 1853. It is the only Lutheran College in the South that was able to continue its sessions uninterruptedly during the Civil War. It has an admirable location, is well equipped and endowed, has a large faculty and a body of students reaching the limits of its walls. Among its presidents are many great names honored and revered throughout the whole Lutheran Church: Rev. David F. Bittle, D.D., Prof. Julius D. Dreher, Ph.D., Rev. John A. Morehead, D.D., and the Rev. Charles J. Smith, D.D.

North Carolina College located at Mt. Pleasant, N. C., was chartered in 1859, following the career of an academy established four years before. It prospered for many years but was never able to recover fully from the serious losses incurred during the Civil War, in spite of the strenuous efforts of such noble men as Doctors L. A. Bittle, G. D. Bernheim, W. A. Lutz, M. G. G. Scherer, and others, and the college course had to be suspended by action of the Synod in 1901. In the following year the Collegiate Institute was begun in the same buildings to prepare men for college and for special work in life. The school is under the care of the United Synod of North Carolina. Prof. G. F. McAllister is the principal and under his supervision it is a prosperous school.

Lenoir College is located in the town of Hickory, N. C., and was founded by loyal pastors of the Tennessee Synod in 1891. It offers complete college courses to both men and women. Through strenuous efforts on the part of presidents and professors it has reached the requirements of a standard college. Its endowment has been doubled and tripled, its faculty enlarged, and the number of buildings increased. Its presidents have been hard-working, self-denying, and capable men: Prof. R. A. Yoder, D.D., Prof. R. L. Fritz, D.D., Prof. J. C. Peery, D.D., and the Rev. H. Brent Schaeffer. The last just entered upon his duties in May and has a bright future before him. Lenoir College has the good fortune of having at least one rich patron, Mr. A. D. Rhyne, who on repeated occasions

has come to its help in a most munificent manner. Out of gratitude to its two great benefactors, Col. W. W. Lenoir and Mr. A. D. Rhyne, the Synod has styled the institution Lenoir-Rhyne College.

Southern Lutherans have not been derelict in providing for the higher education of their daughters. Mt. Amoena Seminary, Mt. Pleasant, N. C., seems to be the oldest of the schools exclusively devoted to the training of girls. It was founded in the year 1859 and ten years later was transferred to the North Carolina Synod. It is a preparatory school and has had a long career of usefulness. Many additions have been made to the property and the school has the prospects of a long existence in the education of women.

Marion College, Marion, Va., was founded in 1874. It is a junior college, with valuable property and an enrollment of almost two hundred students. The Rev. C. Brown Cox, D.D., is president and with the cordial assistance of his large staff of teachers he is succeeding in providing an excellent school for our daughters.

Elizabeth College was founded in 1897 at East Charlotte, N. C., by Baltimore friends of Christian education for women under the leadership of Prof. C. B. King, D.D. It had a beautiful property valued at \$100,000, and ninety-four students. After a score of years it merged with Roanoke College for Women, and its movable property was taken to Salem, Va. The name was retained by the new institution. It continued successfully in its new form and location, under the able supervision, first of the Rev. Dr. J. C. Peery, and then under the Rev. Paul Sieg, until to the sorrow and disappointment of a host of friends and patrons the building was wholly consumed by fire during the Christmas holidays of 1922. The college was closed after the year had been completed, the grounds sold and the institution from which so much was expected went out of existence.

Summerland College was founded in 1912 by the South Carolina Synod. It is located midway between Leesville and Batesburg. To the large summer hotel on the

grounds when purchased, several other buildings have been added, giving the institution a property valued at \$130,000. During the years 1925 and 1926 a merger was consummated between this school and Newberry College, making this combined institution of the South Carolina Synod a standard college with a property value of \$300,000, and an endowment of \$500,000.

It is impossible to make mention of the many schools for girls established in the South that no longer exist. It is well to remember that each one for the time of its existence was a school of hope with many, and each one in its way succeeded in accomplishing much good.

Bearing in mind that Lenoir-Rhyne College is co-educational, it will readily be seen that the girls of the South have many opportunities of securing an education in Lutheran schools, and it is doubtful if any part of our Lutheran Church in America has been more liberal in providing these opportunities than our people on the southern territory. It can be safely said that when the Lutheran College for Women is opened in Washington, D. C., there will not be a lack of young women from the South finding their way north to its open portals.

INNER MISSIONS.

At its annual meeting held in Jacksonville, Fla., in November, 1907, the Synod of Georgia requested the United Synod in the South to have the subject "Inner Missions" presented by a public address at its next convention. This was done at its meeting held in Savannah the following year, and as a result of this address a committee was appointed on Inner Missions, whose duty it was to study the various operations under way in the North, and to suggest such forms as might possibly be applied in the South; as for instance, port pastors, or parish workers in the mill districts.

At the same time the Rev. C. E. Weltner, with the aid of Mrs. Weltner, was conducting a training school for women in the Olympia mill district, near Columbia, S. C.

One of those in training became a social worker in the mill district, and two of them accepted appointments in the foreign field, one in Africa and one in Japan.

There are three inner mission institutions in the Southland. The oldest and largest is the Lutheran Orphan Home, Salem, Va., founded about 1890. It began in a farm house under the care of the Rev. G. W. McClanahan. Under him and his successors, the Rev. B. W. Cronk and Prof. J. T. Crabtree, it founded a new home and about 1905, bought a summer hotel on one of the main streets of Salem for \$79,000, which served the purposes of a home admirably with few changes for many years, but after twenty years became too small and also unsafe. Ninety-six children with thirty teachers and helpers were cared for in this new and beautiful home. Farm land was bought adjoining the home property until 158 acres had been secured; the last purchase was the farm and building site of Elizabeth College. At this time the Board of Directors is erecting a new plant on the cottage plan on this elevated and suitable site, with a central administration building and four dormitories, costing for their erection alone \$189,000. The new homes are to be occupied in September or October 1926 and the dedication is to follow before the snow falls.

The second institution of mercy in the South is the Lowman Home for the Helpless, near White Rock, S. C. The institution owns a plantation of about a thousand acres, and holds a small endowment. It is intended to care for the epileptic, the lonely aged, and such others as can not be provided for by any other house of mercy in the Church. It cares for seventeen helpless people at this time, young and old, men and women, and is now increasing its facilities by erecting another building at a cost of \$40,000. It fills a blessed purpose, and is going forward in the name of Him, of Whom it is written, "He went about doing good."

The Franke Home of Charleston, S. C., is the third institution of mercy on the territory of the Southern Church. The home was made possible by a bequest of

about \$30,000, made in his will by the late C. D. Franke, to establish "The Jacob Washington Franke Lutheran Hospital and Home" in memory of his departed son. The bequest was made to the pastors of the Lutheran churches of Charleston" in trust for the erection, maintenance and support of a Hospital and Home for the indigent sick of Charleston." The home and hospital has been in operation for a number of years and though not a large institution it has rendered a blessed service to many sick and needy people.

DOCTRINAL DETERIORATION AND CONSERVATIVE REACTION.

The World War was a great object lesson in that it taught us of the present generation what to expect in Church and State after a great national or international conflict. We can understand better the turn Lutheran Church history took after the Revolutionary War. North and South experienced a great change in the Church. It was a decided change for the worse, and not only the Church suffered, but also the home and the State. Often husband and sons were lost, but aside from this heavy and irreparable loss, the home suffered from the changes that had taken place in the habits of those that returned and in the sentiment of those at home. It was noticeable even in the morals of all people in the community, young and old.

It is not saying anything strange or unusual, therefore, when we here record as historic truth, that the Lutheran Church in the South, as well as elsewhere, took a turn for the worse in life and doctrine immediately after the close of the war in 1783. The community that prided itself in the Church founded on the Word of God, the Unaltered Augsburg Confession and the other Symbolical Books, was confronted with a laxity in doctrine and practice that was at first appalling to the sensitive Lutheran, and afterwards silently tolerated. Minister and people were alike in their lack of a conservative spirit. The old Mother Church of the Reformation had moved from

her foundations and the genius of Lutheranism was completely lost.

When we ask for the reasons for this doctrinal deterioration, we cannot say that they all lie in the Revolutionary War, but simply that it marks the beginning of a downward course that the war had made, as it were, something to be expected. We feel that one of the basic reasons for this long and sad period in the history of the Lutheran Church is the transition of language from the German to the English through which she had to pass largely as a consequence of the War. In the South we have to do only with the change of one language, but in the North other languages were concerned, like the Swedish, and as a result the three or more Swedish churches on the Delaware were entirely lost to the Lutheran Church. The reason why this transition was so detrimental to the Church lies in this, that in the German language lay the Lutheran treasures of doctrine and confessions, and in passing from German to English the members left these treasures behind and did not find them in the new language, as they did not as yet exist in an English translation. Expressing this sentence in the terms of knowledge, it means that the people of the times had grown away from the knowledge of German and were not instructed in English, for the books did not exist that contained our doctrines and confessions. Naturally a time of great ignorance followed with the transition from German into English in the lives of our people.

Another reason is found in the influence from without and from abroad. If our Lutheran Church could have depended upon itself for the education of its people and could have educated its ministers in its own theological seminaries, and if it could have protected itself against the outside influence of the practices of other denominations, and against the rationalism of Germany and infidelity of France, she would have been able to preserve her purity of doctrine and practice, but dependent upon others in this transition period for her books and educa-

tion, it is not surprising, but much to be regretted, that she was torn from her moorings.

The spirit of the day in the religious world and in the surrounding denominations was such that our Lutheran Church in the South could not resist it except in a few cases. Unionism, revivalism, emotionalism and individualism—all foreign to true Lutheranism—were the order of the day and carried even leaders in the Lutheran Church away from the doctrines, practices and customs of the Lutheran Church. Some earnest souls fought for the preservation of the German language, feeling that the language was a protection, but it proved to be a futile method of preservation. Leaders of our Church ensnared by these forces found a receptive atmosphere among the people and won many followers. Ministers were gained from other denominations, because all distinctive features had been dropped, and they helped unwittingly in the confusion and deterioration of the Church they did not know.

At last by 1820, the Lutheran Church had become indistinguishable from other Christian communities. There was no need for existing as a Lutheran Church any longer, but she continued in spite of all difficulties, without the doctrines, practices and customs of her old self. The Catechism went out and the mourners' bench came in. The Augsburg Confession if mentioned consisted of but twenty-one articles, and they were but substantially correct. The new measures everywhere prevailed. Methodism, Moravianism and Lutheranism were all alike and joined hands in the pulpit and at the altar.

But at last the faithful few made themselves heard and a reaction set in. Slight and weak at first, the voice continued and multiplied and the constructive work of the new era began. Whose voice was first heard cannot be told; it can best be explained by saying that it was not one voice but many voices spoke as it were in the night, and spoke seemingly unheard. The faithful never gave up, but continued until some few were willing to hear and others were compelled to listen for many were begin-

ning to flock to the wilderness to hear the voice of one speaking there with a message. But the silence was broken by a young man only twenty-five years of age, who with the Bible in one hand and his Latin copy of the Symbolical Books in the other dared to face the Goliath, who had arisen in North Carolina, with threatening mien and words. David by his clear and persistent arguments, based solely on the Word of God and the Confessions of the Lutheran Church, completely routed the enemy. The Goliath of that conflict was Gottlieb Schober, the David was David Henkel. Because Schober and his followers fled, separation in the Synod in which the battle was fought could not be avoided and the Tennessee Synod was organized with the banner of Conservative Lutheranism overhead. The formation of this synod in 1820 divided Southern Lutheranism into two streams, one flowing along in laxity, the other, a mere brook at its beginning, flowing for the faith once delivered unto the fathers, and now expressed in the Confessions of the Church of the Reformation. The Augsburg Confession was at once printed in full in twenty-eight articles, unmodified, and the Book of Concord, obtainable in the German and the Latin languages, recommended to the members of the congregations. As soon as possible English translations were made of the Catechism and Augsburg Confession, and published. The brook flowed through the Valley of Virginia, through North and South Carolina into Georgia. A branch flowed from Tennessee into the stream in the Carolinas. Upon the banks stood the heralds of true Lutheranism: The Henkels and Stirewalts in Virginia, David Henkel and Daniel Moser in North Carolina, Philip Henkel and A. J. Brown in Tennessee, Godfrey Dreher and Daniel Efird in South Carolina.

In the meantime, beginning with 1806, the printing press in New Market, under the ownership of succeeding generations of Henkels, was never idle, but printed in German and English everything fed into its ever-ready form. Among the many publications were books and

pamphlets for home, school and Church; primers, readers, catechisms, hymnbooks, sermons, and above all the Book of Concord, in English, in two editions, 1851 and 1854, and Luther on the Sacraments in English.

From without beneficial influences began to make themselves felt. The Tennessee Synod was beginning to receive recognition as a true Lutheran Synod. The Joint Synod of Ohio was spreading true Lutheranism far and wide. The Missouri Synod made itself felt by its many controversies and publications. The organization of the General Council in 1867 on the basis of the Book of Concord strengthened the conservative work very much. Individual cases like that of George H. Cox, who became an ardent Lutheran by a faithful study of the Book of Concord, New Market edition (1851), made deep impressions. The work in Dogmatics and Liturgies by Southern men like Krauth, Schmucker (Beale M.) and Dr. Horn of Charleston, helped mightily the cause of conservatism. The effect of all these movements and results within and without the Southern Church was irresistible. In 1869, two years after the formation of the General Council, the North Carolina Synod adopted a new constitution with a doctrinal basis comprehending the Scriptures, the three general creeds, the unaltered Augsburg Confession, and the other Symbolical Books named in order. The Holston Synod joined the General Council in 1870. The South now had three synods with the full doctrinal basis of the Symbolical Books. When the diet of Salisbury was called it was less difficult to form a basis of union because of the progress made in these three synods. In 1886 the union was consummated and all synods of the South, including the Tennessee and Hoston Synods, formed the United Synod of the Evangelical Lutheran Church in the South. And it is her glory that after a struggle of one hundred and fifty years, on this basis of true Lutheranism she became a part of The United Lutheran Church in America.

New Market, Va.

ARTICLE III.

THE BEGINNINGS OF ENGLISH LUTHERANISM
IN BALTIMORE.

BY REV. CHARLES J. HINES.

In the subject before us the stress is on the word English. Lutheranism was established long before *English* Lutheranism. As is known to most of us Old Zion is the mother church. Her beginnings are somewhat obscure. Records tell us, however, that in 1758 John George Bager or Baugher the first regular pastor resigned, having served for three years. This would place the beginning of his ministry in 1755 and this date Zion considers the year of her origin. John George Baugher—the grand-father of H. L. Baugher, St.—came from Pennsylvania six times a year. He received five pounds annually for his services. During this period Lutherans and Reformed worshipped together. The congregation consisted of eleven persons and they had no building of their own.

In 1758 after some disagreement the Reformed element withdrew and erected a building. Not until four years later were the Lutherans successful in building a house of worship. Meanwhile, John Caspar Kirchner had succeeded Pastor Baugher. He came to Baltimore every sixth week to preach and to administer the Sacraments. But in 1763 Kirchner who had been coming from York County, Pa., accepted a call elsewhere and so the little flock in Baltimore was without a pastor. Again Baugher was prevailed upon to visit the congregation and from time to time others preached. John Christopher Hartwick spent nearly an entire winter in Baltimore and preached several times.

In 1765, Kirchner resigned his Pennsylvania charge, and, much to the joy of the Lutherans here, he consented to become pastor for a second time. For four years he

visited the congregation and then became resident pastor. The congregation was more thoroughly organized. A parochial school was begun. The Church was growing. The first constitution adopted June 10, 1769, was signed by but 40 members. A revised edition of this was signed in 1773 by 147.

Pastor Kirchner died in 1773 and was succeeded by John Siegfried Gerock. During his pastorate, growth continued, and within a few years a larger building became necessary. Even this soon became too small and in 1785 an addition to it was erected.

In 1785 John Daniel Kurtz was called to be the second pastor. On the death of Pastor Gerock two years later, Kurtz became pastor and continued so for nearly half a century. He was one of the organizers of the Maryland Synod, was its first president and served as presiding officer for four consecutive terms. He was also the first president of the General Synod. He was a man of remarkably fine character.

Zion prospered under Dr. Kurtz. A subscription list to a building fund 1806 has 265 names. In 1823 a second pastor, the Rev. J. Uhlhorn was called. These two, Kurtz and Uhlhorn, were the pastors of Zion when the First English Lutheran Church was organized.

It is a far cry from the Baltimore of to-day to that in which English Lutheranism was born. The U. S. Census of 1820 showed a population of 62,738 of whom 14,683 were colored—slaves and free. Most of the people lived in what we now call down town and about the water front. To be sure the city was laid out on paper and streets were indicated as far as North Avenue. But it was only on paper. Col. John Eager Howard's estate "Belvedere" extended from the now Guilford Avenue to Cathedral Street and from Chase to Madison. The mansion was in the bed of Calvert Street just south of Chase. The Washington Monument had been completed in 1824 and was on the northern edge of the town. Old St. Paul's Episcopal Church occupied her present site. The First Presbyterian was on the northwest corner of Guil-

ford Avenue and Fayette Street. The First Methodist was on Light below Baltimore and the First Baptist on the site of the Shot Tower which was completed in 1828. Old Zion was occupying the present site.

Along the banks of Jones Falls were several mills taking advantage of the water power. An open canal leading off from a point north of the Jail carried water to about Calvert and Center Streets. From here it was pumped to Cathedral and Franklin Streets where the reservoir was located. This with springs and wells provided the City with water.

Two events of this period connect these days with a still earlier age. In 1824 Lafayette, Washington's friend and companion in arms, visited our city. In 1825 Mrs. Ellen Moale, the first white child born in Baltimore Town passed away.

Debtors were still imprisoned, stage coach routes were advertised. A few years were to elapse before the venerable Charles Carroll of Carrollton was to lay the first stone of the B. & O. R. R., an act which he considered "second only in importance to the signing of the immortal Declaration of Independence."

In the late 30's the Council of the First Church gravely considered the matter of using illuminating gas. In 1848 complaint was made regarding the unsanitary condition of Dr. Jamison's cow stable—and this is in the vicinity of Howard and Lexington Streets.

And if the City of 100 years ago seemed small and primitive, think of the church. The General Synod which had been organized at Hagerstown in 1820 met in Frederick in 1825. Three small synods—Maryland and Virginia, North Carolina and West Pennsylvania—were represented by eight clerical delegates. The Synod of Maryland and Virginia was also organized in 1820. Eleven ministers—5 from Virginia—were present. In 1821 there were 16 ministers, 10 years later there were 18 ministers. German was largely used. Twice as many copies of the Constitution of the General Synod were printed in German as in English. In the Maryland

Synod at the organization meeting provision was made for the printing of licensure and ordination certificates. One half the number were to be in German and one half in English. Again and again we read that the minutes of the Synod are to be printed in both languages. When the Synod met in Martinsburg in 1833, we read that on one of the days "in the afternoon the services were conducted in the German Language."

In his book "The History of Zion Church," Dr. Julius Hoffman the present pastor of the congregation, says that the first serious trouble in Zion arose about language. This was in 1762. At that time lots were purchased for the first building. Dr. Weisenthal, a prominent physician in the city, and Mr. Lindenberger, his colleague on the committee to make the purchase, foreseeing the day when it might become advisable to use the English language in the church services, suggested that no reference to language should be made in the legal papers. This made a stir. The members of the committee were regarded as not true to the best interests of the Church and the overwhelming majority declared that the Church was German and should remain so.

The First English Lutheran Church is entirely correct in celebrating its 100th Anniversary on November 29, 1925, for it was on November 29th, 1825, that the constitution was signed and the congregation was formally organized. But if we are to go back to the *Beginnings* of English Lutheranism, we must go back more than 100 years. Dr. Morris is quite right when, in the introduction to the Register of the 1st English Lutheran Church published in 1859, he says: "The necessity of an English Lutheran Church in this city was deeply felt for some years before the first one was actually established." Men who had not very carefully considered the matter would not have acted as did the little group that met at David Bixler's house on N. Howard Street on October 27, 1823. This was the first *formal* meeting of those who felt the need for and were, desirous of starting an English Lutheran Church. But there were, without

doubt, several informal gatherings before that date. The record of this meeting follows:

October 27, 1823.

At a meeting held at Mr. Bixler's for the purpose of taking into consideration the propriety of building an English Lutheran Church, Mr. Philip Uhler was appointed Chairman and Joshua Medtart Secretary.

Resolved, that this meeting sees with extreme regret that the friends of Lutheran principles are attaching themselves to other churches, and that they deem it expedient that an effort should be made to establish an English Lutheran Church.

Resolved, that a committee of two be appointed for the purpose of having a subscription paper drawn in proper form. Thomas Henning and Michael Klinefelter were appointed to fill the same.

The meeting adjourned till Wednesday the 29th at 7 o'clock, P. M.

Jos. Medtart, Secretary.

At the meeting of October 29th it was

Resolved, that the Lutheran Synod be informed forthwith that a meeting has been held to establish an English Lutheran Church.

Resolved, that a committee of two be appointed to obtain subscriptions.

Resolved, that a committee be appointed to address a letter to the vestry of the German Lutheran Church requesting their aid and assistance in the erection of an English Lutheran Church.

The following letter was sent to the Synod:

Baltimore, Md., October 30, 1823.

To the President and Members

Composing the Lutheran Synod:

Gentlemen:

At a meeting held last evening for the purpose of taking into consideration the means which should be adopted to establish an English Lutheran Church, it was resolved

among other resolutions the necessity and expediency of making an effort to recall those who have left the Church and others who are wandering for the want of those doctrines and principles of Church government which they conceive compatible with the Holy Scriptures, and as handed down to them by their forefathers. We, therefore, by the request of the meeting address you feeling every assurance that all assistance you can render us will be done most cheerfully. We would most respectfully submit to your consideration the necessity that a brother be requested to come on and preach for us, not to tarry longer than his convenience would admit of and this succeeded by the visit of another until such a time as we have a house of worship erected for the reception of the congregation. We believe from the spirit manifested by the few who have met that no doubt exists of the consummation of our object, and any advice which you in your wisdom may see fit to give will be cheerfully received by

Your friends,

Philip Uhler, Chairman.

Joshua Medtart, Secretary.

Signed in behalf of the meeting.

In the proceedings of the Synod of Maryland and Virginia held at Shepherdstown November 2, 1823, we read "Report of the 4th Committee: Paper No. 12 is a petition adopted at a meeting held in Baltimore at which it was resolved—and then follows a resume of the contents of the above letter, after much discussion it was moved and seconded:

1. That this Synod approves of the intention of our brethren in Baltimore to establish an English Evangelical Lutheran Church in that city and sincerely wish them the divine blessing on the undertaking.

The yeas and nays being called for were found to be as follows: Then comes a list of those voting yea. The Rev. Wm. Haas alone voted in the negative. Perhaps it is not without significance that we find this "N. B. The presiding officer does not vote except in case of a tie."

Resolved 2. That any of our brethren who officiate in the English language may visit the petitioners according to their request.

Resolved 3. That under existing circumstances, it is desirable that the brethren who may visit Baltimore for the purpose above specified, to regulate their appointments as to interfere as little as possible with the service performed in the German Lutheran Church; and that those who are at this time members of the German congregation and may attach themselves to the contemplated English Church, should not, for the present, withdraw their support from the said congregation."

Two interesting observations are to be made here. First, the presiding officer of the Synod was the pastor of Zion Church. Second, an examination of Zion Church Records reveals the fact that the names of David Bixler and others associated with him as founders of the first Church do not appear among the communicants of Zion after Pentecost 1822.

It was the Synod at Shepherdstown that licensed Jacob Medtart and appointed him synodical missionary for three months. Of him we shall hear again.

In accord with the 3rd Resolution passed at the meeting held at Mr. Bixler's on October 29th, the following letter was sent:

To the Gentlement Composing the Vestry of the Lutheran Church:

It is with no small degree of pleasure that we address you upon a subject which we flatter ourselves will be received with that Christian Charity and benevolence, that has, at all times, and upon all occasions, characterized the present and former Vestry's.

The subject upon which we call your kind attention and regard is that of building an English Lutheran Church and in doing which, we wish it distinctly understood, that we are not governed or prompted by any malicious or self-interested views arising from disappointments or differences of opinions which may have arisen in the various consultations of the good of the Church, but for

the regard which we as parents have for our children and others who were brought up to the Lutheran Principles, and who are wandering for want of those doctrines and principles of Church Government, which they believe to be compatible with the Holy Scriptures; we would for a moment call your attention to the many who have reluctantly left us and attached themselves to other churches for the want of English preaching. This step must have naturally produced in them feeling of great regret, and particularly with those who were ordained and solemnly avowed to adhere to the Lutheran doctrines. It is a matter of great interest, and in which we feel satisfied that your kind feelings will be enlisted in our favor, and the more so when we state that all we do is done with a single eye to the good of the Church generally and to promote the harmony and brotherly love and Christian charity which we believe the Lutherans to have always been pre-eminently possessed of. Let it not be said or urged that the building of an English Lutheran Church will have a tendency to weaken the present Church. On the contrary the consummation of our object will tend to reclaim those who left it, and bind together the bands of brotherly love (so essential to Christians) which nothing but time can dissolve.

We are all in pursuit of the same glorious object and why shall a difference of opinion as to the propriety or practicability of building a Church in the least discourage or retard our exertions. All we claim is but a small subscription from you individually, such as you think our object and undertaking merits, and your exertions in our behalf to stimulate others to a subscription which we know your influence will have.

Signed in behalf of

The Meeting.

Joshua Medtart, Secretary.

Baltimore, Nov. 14, 1823.

For a time it would seem that no action followed the Synod resolutions and no minister visited the little flock.

In May, 1824, and again in August we find them writing to Charles Philip Krauth then at Martinsburg. These letters follow:

Baltimore, Md., May 19, 1824.

Dear Sir:

You doubtless are aware of the intentions and wishes of a great many in this place, to raise an English Lutheran congregation and to build a house for their reception and in consummation of so glorious an object there are many difficulties of various kinds that present themselves, and in order more effectually to try our strength and means, we have resolved at a meeting held last evening to call on you to pay us a visit immediately (if practicable) and to preach for us, believing that this course will be the means of collecting all who may be favorably disposed and confirm those in the Lutheran doctrines who are wavering. We believe that this course will have the most desirable effect and insure to us that which we are in pursuit of. From your disposition to act in matters when you can promote religion, we feel satisfied that we shall be gratified in the visit and our hopes and expectations as regards the church fully realized.

Please answer this by return of mail.

Signed in behalf of the meeting,

Joshua Medtart, Sect'y.

Rev. J. Kraut, (Sic.).

Baltimore, Md., August 18, 1824.

Dear Sir:

I regret to state that we have not progressed since I last wrote to you. We flattered ourselves that the day was not far distant when we should have the pleasure of seeing you with us, and by our joint efforts consummate that which is the ardent wish of many.

It is, and has been my opinion as well as others, that we cannot progress unless we have the aid of one who can attract the attention of the people and believing you

to be eminently possessed of qualities so necessary for our undertaking, I must again beg that you will do us the favor to come and remain with us a week. You will please call on Mr. D. Bixler, North Howard Street. Should you decline coming, I fear our undertaking will fall through.

I am with great respect,

Yours,

Joshua Medtart.

Rev. J. Krauth.

He came to Baltimore and presided at a meeting held on August 30th. At this meeting it was

1. Resolved unanimously, that it is expedient to establish an English Lutheran congregation in the City of Baltimore.
2. To procure Creery's schoolhouse as a place for worship. (East side Howard Street North of Pratt near corner).
3. To procure a succession of ministers until meeting of Synod.

At the meeting of Synod held at Middletown, October 17th, 1824, the Rev. Mr. Schnee, then pastor at Middletown and Chairman of the 5th Committee, reported that their papers contained a letter signed by several individuals acting in behalf of the English Lutherans in Baltimore, stating that they are taking measures to provide a house of worship and requesting that the Rev. Mr. Medtart might be appointed to missionate among them for the term of six months.

This was the young man who had been licensed by the Synod the previous year and had been appointed Synodical missionary. An account of his missionary journey through the Valley of Virginia, North and South Carolina, West to Cincinnati, then to Lancaster, Ohio and back by way of Cumberland makes interesting reading.

In answer to this request it was

Resolved: That the Synod most cheerfully grant the request of the petitioners, it being understood that the missionary shall receive his compensation not from the synodical treasury but from those among whom he labors.

By and by Mr. Medtart appears on the scene and labors for several months.

That his work was satisfactory is evident from the minutes of the Synod meeting held in Hagerstown the following year, 1825. There we read report of 3rd Committee. Number 1 contains a memorial from the English Lutheran Church in Baltimore expressing their approbation of Mr. Medtart and containing an account of his labors.

There is no record of a meeting between that of August 30, 1824, and one held on February 10, 1825. On the latter date two committees were appointed. One was to select a suitable lot; the other 'to make collections in money or materials for the building of a church.'

On March 29 the committee to select a lot reported 'that the different grounds they had in view could not be got on advantageous terms or such as would meet their wishes, excepting that of Capt. Reese, which lot of ground they recommended to the consideration of the meeting.' Considerable discussion followed and certain propositions were made to Capt. Reese for his consideration.

One week later Capt. Reese made known the terms under which the lot could be leased: 'the said society are to pay me a ground rent of two hundred and eighty dollars per annum commencing from the first of May eighteen hundred and twenty-five, with the privilege of purchasing out the ground rent within four years from the above date at four thousand dollars.' The committee recommended the adoption of the proposition and the meeting concurred in the report of its committee.

On the same date five trustees were elected to carry the above into effect. The lot was on the north side of Lexington Street between Howard Street and Park Avenue, which at that time had not been cut through. Grant's store now occupies the site.

On this same date also provision was made for the purchase of 'a blank book for the purpose of recording the proceedings that may transpire from time to time and to record the proceedings that may have taken place since

the society commenced its meetings.' The aforesaid book was thought to have perished in the fire of July 25, 1873, which destroyed the First Church. Recently it was brought to light and its recovery has made this paper possible.

At a meeting on April 12 it was reported that arrangements had been made to occupy the school room for a term of six months (more). A committee was appointed to wait on the Rev. Mr. Medtart to make further arrangements with him to continue as pastor of this society for six months longer.' A committee of five to be 'stiled' the building committee was appointed.

April was a busy month. Two more meetings were held. On the 19th the committee appointed for the purpose reported that an understanding had taken place between them for his (Rev. Mr. Medtart's) continuation for the time as directed by the resolution. 'A committee was appointed to borrow money to be applied to the purchasing of the lot leased from Mr. John Reese.'

The last meeting of the month was held on the 26th. The building committee was increased to seven. Various resolutions were adopted. One had to do with the appointment of a committee 'to address the ministers of the Lutheran Church, on the subject of coming on to officiate during the absence of the Rev. Mr. Medtart.'

Several months elapse before another entry is found in the record. Apparently the building was begun; but perhaps the difficulties were greater than had been anticipated. Some may have become discouraged. Some unforeseen circumstances may have damped the ardor of others. Be that as it may, that which follows is a call for help.

On the 28th of September, 1825, a meeting was held at Mr. Bixler's. At that time it was decided to send the following letter:

To the Pastor and Vestry of the Evangelical Lutheran
Church of Baltimore:
Dear Brethren in Christ:

At a meeting of the members of the English Evangeli-

cal Lutheran Church of Baltimore, it was resolved, that the building committee be requested to address you on the subject of our church, and in obedience to said resolution, we take the liberty to address you on behalf of our small flock to crave your brotherly kindness in aiding us in our arduous struggle to further the doctrine of that great reformer Luther. Our church has been carried on with considerable spirit through many difficulties, and as long as we were able to bear the burden we did not wish to trouble others, but necessity now compels us to call upon our brethren to assist us in this undertaking in the erection of our church. We are and wish to be considered Lutherans, and our sole object is, that, by the erection of the English Evangelical Lutheran Church, it will be the means hereafter to quiet all party contentions in your Church.

The Lutheran Church ought, at this time, to be one of the strongest in numbers in this city, but the contrary is the fact. Our church has been in a manner stationary because the rising generation not being able to understand the German language in consequence of which you find a very small number of those that have been brought up in Baltimore for the last thirty years in our church, they have generally attached themselves (reluctantly) to other persuasions. It certainly must be more pleasing to you as Lutherans to see your children who are unacquainted with the German language continuing in the Lutheran faith than to see them attach themselves to different other sects. Some persons have taken up an idea that it is from opposition to the pastor or pastors of your church that the erection of an English church has been undertaken, but we disclaim against any such motive, on the contrary, we are confident it will be the means with the blessing of God to unite us more firmly in the bonds of peace and brotherly love than we have heretofore been. You will remain undisturbed in your language and church, we pledge ourselves so far as in our power no claims shall be made on you farther than your kind assistance in the completion of our church.

We would state that the amount of funds calculated on at the commencement of our building have not been realized, we wish not to be in debt as it will prevent many from joining our society. We are assured that if your Vestry will undertake to further our interest in a way which they may point out, that considerable relief can be administered unto us; we would further state that donations have been received from many members of your congregation (for which we tender our warmest thanks) but we are unknown to many of your society and we feel assured that more would cheerfully give their mite in so good a cause if called on. We hope to be the instruments in the hands of God to save many a soul as a brand out of the fire and many a prayer will be offered up for the light which will be obtained by the preaching of the doctrine of Luther, a doctrine which we are assured wants only to be more generally known to be adopted by thousands.

We, therefore, pray that you will take our case into your serious consideration and grant us such aid as to you may seem most expedient as in duty bound, we remain,

Your Brethren in Christ.

Signed by the Committee.

(P. Uhler)

(John Reese)

(J. Medtart)

N. B. The building, as you all perhaps have seen as far as the same has progressed, will by no means do a discredit to the founder of our religion: "Luther."

At the same meeting at which the letter was decided upon, "A committee consisting of two were appointed to wait on the Rev. Kurtz and Ulhorn (sic.) to state more particularly the wants of this society and the amount of funds that would be required to complete the Church, the committee to consist of Jacob Deems and John Reese."

But the English Lutherans faced other than financial difficulties. A little more than a week passed before an

other meeting was held—October 6th. In the minutes of this meeting we read:

The following preamble and resolutions were then offered and unanimously adopted, viz.:

Whereas, various injurious reports, the founders of which are unknown to this congregation, have been and are now circulating, one which report is in the words following:

That the English Evangelical Lutheran Congregation has discharged the Rev. Mr. Jacob Medtart for the purpose of making room for the Rev. Mr. Smucker (sic.), whom it is intended shall preach alternately in the English and German languages and whereas said report, if not contradicted, may have a tendency of injuring this congregation in the estimation of the public and our Lutheran Brethren attached to the congregation of the Rev. Messrs. Kurtz and Uhlhorn. Therefore,

Resolved, that the report above mentioned is without the least foundation of truth and is, therefore, not entitled to credit.

Resolved unanimously, that it is not now nor never has been the intention of this congregation to have preaching in any other language than that of the English, a reference to an article of our constitution will fully show, and which is in these words: "That the preaching in this church shall be in the English language and no other, nor shall this article be subject to any alteration or amendment."

It was then

Resolved, that a copy of the above resolutions be accompanied with the letter written to the Lutheran Vestry.

At a meeting held at Mr. Bixler's on November 15, 1825, it was resolved, that a committee consisting of Jacob Deems, F. Seyler, and J. Medtart be appointed whose duty it shall be to report a constitution for the government of this church and report the same at the next meeting to be held on Tuesday evening next.

Under date of November 22nd, 1825, is this item:

The committee to whom was referred the drafting of a constitution for the government of the church reported the following: (here the reader is referred to the front of the record book at which place the constitution appears) which was read and unanimously adopted.

At the end of the constitution appears the date November 29, 1825, and then follow the signatures. It would appear that while the constitution was adopted on November 22nd, it was not until a week later that several members signed it. Under date of December 21st we read "The constitution as adopted was read and signed by several of the members."

Fifty-nine signatures follow the constitution the names being numbered in order of signing 1, 2, 3, etc. These apparently signed on the same date. Then follow 37 other names without numbering. These are doubtless those who signed at later dates.

The first article of the constitution reads:

"The Church shall be known by the name of the First English Evangelical Lutheran Church of Baltimore. The service shall always be performed in the English language by a pastor who shall at all times be a member of the Evangelical Lutheran Synod, to be chosen as herein-after provided for."

At the meeting of November 22nd a letter was read from the Rev. Kurtz, signifying his intention to come on and preach on the ensuing Sabbath. This was no doubt Benjamin Kurtz then at Hagerstown.

Thus far the church had been without the services of a regular pastor, but the work of building had gone on. By the latter part of April, 1826, the building had been completed and plans were being made for the dedication. The corner-stone had been laid in the Fall of 1825, the sermon on that occasion being delivered by the Rev. D. F. Schaeffer of Frederick.

On May 28, 1826, the new building was dedicated. The sermon was preached by the Rev. Dr. Endress of Lancaster.

The Synod at its meeting at Winchester, Va., October

15th, 1826, licensed a young man by the name of Morris—John Gottlieb Morris. On December 17th of that year he preached as a visiting pastor to the people of the First Church. On Thursday night, December 21st, after he had preached again, he was elected by the congregation. He accepted the call and preached his first sermon as pastor on February 3, 1827.

English Lutheranism had begun in Baltimore.

Baltimore, Md.

ARTICLE IV.

DR. MOFFATT'S TRANSLATION OF THE OLD TESTAMENT.

JUNIUS B. REMENSNYDER, D.D., LL.D.

Christians hold that the Scriptures are a divine revelation. In all ages and among all thinkers, the strongest desire is to have some outgiving from God upon the deep mysteries of being, of life, of death and of eternity. And in all times there have been legends as to what God, or the gods, have revealed as to the facts of existence in the realm beyond our habitable earth.

But the Bible of the Jews alone has given a revelation so irresistibly authenticated that the enlightened nations receive it as the veritable Word of God. No wonder then that a Book of such untold moment and value enlists the keenest interest of scholars. Their desire too, is to bring it to the attention of all, the learned and the ignorant, the wise and the simple, so that every being may find in it living waters to quench the thirst of his soul.

Among these Biblical scholars, Dr. Moffatt holds high rank. He has devoted the larger portion of his life to this great theme. It has occurred to him that the language of this unique book is somewhat antiquated, and that a version of the original Hebrew rendered into the plain speech of modern life would give a better understanding of its sacred message. The writer has had the pleasure of meeting Dr. Moffatt personally, and, like others, was deeply impressed with his learning, his sincere piety, and his devout interest in the Scriptures. His new translation, a work of extraordinary labor and self-sacrifice, is now before the public. The secular journals take large note of it, make copious extracts from it, and compare it with the authorized King James' version of 1611.

We note that the general verdict is one of disappoint-

ment. Dr. Moffatt seems not so much to have sought to give a more accurate sense of the original as to render it in the colloquial parlance of to-day. But the Hebrew does not easily yield to such a treatment. It is a concise, energetic and powerful tongue, well fitted to express thoughts of divine wisdom, the "wisdom that comes from above." Had Dr. Moffatt confined his effort to a more precise rendering of the original, his translation might have been very useful, especially to the clergy who desire to know the exact Scriptural thought, in order to meditate upon, and to unfold its deepest meaning.

But to take these superhuman thoughts expressed in the simplest form, from their high pedestal, too often robs them of their strength, dignity and sublimity, and by reducing them to terms of commonplace speech, emasculates them of their unique power.

This is generally felt by the secular press who agree that the influence of this Book of books, shedding light on the deepest, darkest questions and destinies of the soul, will only be marred and weakened by such a process. The ablest critics agree that the Bible is a masterpiece as literature. For classic simplicity, and for sublimity of thought and expression, for sentences that resound in the ears, as voices from the invisible realm, it is unrivalled.

There is, too, another reason why these modern attempts to improve upon the King James' version are to be deprecated. The very words of this wonderful version have been deeply impressed upon the minds of our youth and children. They carry with them a sanction that a modern rendering can but weaken. The recurrence of the very words of holy writ has often confronted one in the hour of affliction, strengthened him in the peril of temptation, and imbued him with hope when tempted to despair. They cling to him, as Woodrow Wilson has beautifully said, like the unforgettable memories of his mother. The *Independent* justly criticizes the mutilation of that inimitable verse on the "shadows of death" (Ps. xxiii:4) by such a forced paraphrase.

To alter the meaning, or change the form of such

sacred texts, is to impair that truth of the Lord which "endureth to all generations." Dr. Moffatt's translation, no doubt, may have valuable uses, but for the reasons specified, should never come into common use as supplanting our authorized version of God's holy Word.

But a far more serious defect of this translation is the deliberate insertion of the utterly unauthorized word "Israel," after "Servant" in the 2nd verse of 53rd Isaiah, so as to antagonize the reference to the suffering Christ, so dear to every Christian heart. Of this destructive substitution, the *Biblical Review*, a very learned authority, says, "The question for each one of us is, Shall I accept with all my heart, the Redeemer here presented by Isaiah, who brings to us God's message of good tidings, or follow the translator who followed Ewald, Wellhausen and others, who poison the life-giving stream?"

Lutherans, forewarned, will not hesitate as to their answer.

New York City.

ARTICLE V.

PAUL HENKEL, THE LUTHERAN PIONEER.

BY REV. W. J. FINCK, D.D.

Sunday, the twenty-seventh day of November, eighteen hundred and twenty-five, was a day of deep sorrow in one of the prominent homes of New Market, Virginia. A veteran of the army of the Lord had passed through the valley of the shadow of death without the least fear of evil. The Lord had been at his side; His rod and His staff comforted him as he journeyed from the scenes of his earthly wanderings to his heavenly rest, and when the end came, after a pilgrimage of seventy years, eleven months and twelve days, men could well say, "O, how have the mighty fallen!" But from Heaven came the voice of the Great King, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me."

It is the heroic life and the widespread usefulness of this minister of the Gospel, Paul Henkel, that we wish to depict in these lines in appreciation of the services he rendered to the Church in the pioneer days of our country. One hundred years have passed since his labors on earth were finished, and we pause to make this review of his life to satisfy the feeling that is in us, that here is a man of God who is not to be forgotten by a grateful people, but to be held in high esteem for his works' sake and gratefully to be remembered by a Church that to this day has profited under God by his earnest zeal and far-reaching activity. He laid no other foundation than that is laid, which is Jesus Christ; he preached no other Gospel than the Gospel of the Cross. He is worthy of our af-

fectionate remembrance. Memorials and monuments will pass away, but the love of living hearts will remain, for hearts live on forever. We owe him the lasting offerings of our hearts.

HIS BIRTH AND EARLY YEARS.

Paul Henkel was born in Rowan County, North Carolina, to which state his grandfather, John Justus, and his father, Jacob, a few years before had migrated, with the stream of settlers from Pennsylvania and Maryland to the Piedmont of the Carolinas. The date of his birth is December 15, 1754. The time was the beginning of the unsettled conditions among the colonists caused by the French and Indian War, which was growing worse from year to year because of the wild and troublesome Indians.

To escape the attacks, assaults and massacre of these wild men, Jacob Henkel in 1760 gathered up his family, consisting of his wife, Mary Dieter, his little children, Paul and Moses, and Elizabeth and Hannah, and with a number of other families wandered for safety northward along the Piedmont through Virginia and stopped for a short time in Loudon County, from which place he crossed the Potomac River into Maryland, where he had relatives, and continuing westward he recrossed the Potomac and journeyed up the valley in which Moorefield is located, and Hampshire and Hardy counties have been laid out, in what is now West Virginia. On these long and hazardous journeys, the father for the protection of his family sought the fortifications found at various points, and for the support of his wife and children labored industriously as a carpenter and cooper by day, and as a shoemaker by night. Yet in spite of the care and concern he showed for his family, his little daughter Hannah lost her life at the hands of the murderous Indians.

Here in these Virginia Valleys, with their stockades and fortifications, Paul Henkel with his father's family was not altogether alone and uncared for. In his imme-

diate neighborhood was the family of his mother's father, George Dieter, with his large group of sons and daughters. Farther to the south his grandfather, John Justus Henkel, had settled, coming first to Rockingham County and then turning west and establishing his home in what is now Pendleton County, West Virginia. Schools were established in the fortifications and Paul and his brother Moses were sent on every occasion that it was possible for them to attend. In their first school of this kind they had a faithful woman teacher, who taught them the rudiments of the German language. In the second they were fortunate to have an educated doctor of medicine for a teacher, and in the third an Englishman who taught the English branches, and also mathematics, and religion according to the Catechism of the Church of England. Thus a beginning was made in education which resulted in giving Paul Henkel a thinking and speaking knowledge of both German and English, to which he later added a working knowledge of Latin and Greek. Nor were they altogether without opportunities of worshiping God according to their own Lutheran faith and receiving instruction in Luther's Catechism, for the Lutheran pastor Johannes Schwarbach of Hebron Church, east of the Blue Ridge, seventy miles away as the bird flies, and one hundred and twenty or more by road on horseback, came to them once a month, held services for them and instructed their children in the Christian religion. By him Paul Henkel was confirmed in his fourteenth year in 1768.

ENTERING THE MINISTRY

The visits of Pastor Schwarbach made a deep impression upon the mind and soul of Paul Henkel. He was influenced not only by the services and the catechetical instructions, but especially by the conversations he heard in his home between his father and the visiting pastor. He was led to think of his soul and to study the religious condition of the people in his neighborhood. As he grew older he took an interest in the meetings held in the

homes of the people near and far, attended them, and tried to compare what he saw and heard with what he knew of the Scriptures and of the teachings of his own Lutheran Church. He studied all he could in English and German. He had access to a large German Bible with notes and commentaries, called the Nuremberg Bible, to Arndt's True Christianity, and Starck's Prayer-book, all of which were very helpful to him. His father provided the home with these useful books and others that he could secure, and used them for his own good, for the good of his household, and for the good of his neighbors. Paul diligently studied these books, and others that he secured, greatly encouraged by his three uncles, George, Paul and Philip Dieter. While reading, studying and attending meetings, the thought always returned to him, that he should become a preacher of the Gospel, but no possible way seemed to open up to him. He assisted in holding meetings by reading the Scriptures and prayers; gradually he began to make extemporaneous prayers and short addresses. He was now a man, deeply impressed by the futility of many efforts made by traveling revivalists, saddened by the neglected condition of the people in spiritual matters, and urged on by his friends and relatives to preach the Word of God. But two considerations restrained him. The first was the lack of sufficient knowledge, and the second the lack of authority. Time and study might relieve the want of intelligence but where was he to find some one to give him the authority? He felt that no one should preach without the proper call. The two problems solved themselves gradually. By carefully avoiding the doing of anything that belongs only to the ordained pastor, he was able to be a great benefit to his neighbors, and as he widened out his sphere of usefulness in holding meetings of readings and exhortation and prayer, he came nearer and nearer to his goal. The first effort that seemed to him to approach the act of real preaching took place sometime in 1781, when he spoke in German on the text Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus."

This he always considered as his first sermon. After the close of this sermon, at the request of a number of people who understood English only, he preached for their benefit in English on the words, "Fear God, and keep His commandments, for this is the whole duty of man." Eccl. 12:13.

It is from this time that we must date the beginning of the ministerial career of Paul Henkel. Ever cautious, he felt that it was only a question of opportunity to meet a Lutheran minister for instruction and in a regular and orderly manner to receive a call to preach. As far as possible he would seek both. Working as much as he could as a cooper to support himself and his family, for he had married in 1776 and was now the proud father of two sons, Solomon and Philip, he accepted every opportunity to conduct services in the homes of his neighbors as he was invited. In October 1782, he traveled thirty miles northward in company with his young brother Benjamin, and conducted services in many homes with much acceptance on the part of his grateful hearers. Greatly encouraged by this journey, he undertook a trip to Stony Creek, Shenandoah County, the end of November, 1782, and filled a series of appointments that led him in one month to the home of the greatly desired Lutheran minister, and in six months to the Synod that gave him the official call and authority to preach the Gospel of Christ. He first went to the home of Pastor Jacob Zink, who was just entering upon the work of preaching, and in his home held a service on Monday night December 2, 1782. The brother of Pastor Zink accompanied him from Stony Creek to "the old Röder's Church," as Paul Henkel styles the church in his autobiography, where he preached on Wednesday, for the first time in this famous church, to be taken back to Stony Creek by Peter Zink, and then escorted to a schoolhouse by the school teacher, Jacob Mayer, five miles from Woodstock where he preached on Thursday, and to Lehman's schoolhouse, also near Woodstock, where he held a service on Friday, and on Sunday he was taken to Woodstock itself, where Peter

Muhlenberg had been pastor, and he repeated his earnest efforts of the days preceding, to the evident appreciation of all his hearers.

From Woodstock, called Millersstadt in the old records, he went to the home of Leonhard Baltus, near Strasburg, called Staufferstadt in those days, and under the guidance of this earnest friend he held a service there and then proceeded to Sharpsburg, Maryland, where he preached to a large congregation, and in a two days' journey found his way to Fredericktown, a great Lutheran center from of old. He had a letter of introduction and recommendation to Daniel Lehr, who kindly took him to the pastor of the Lutheran Church, the Reverend John Andrew Krug, pastor there from 1771 to 1796, the man that Paul Henkel felt he had needed for years. Now he was found, and there was no disappointment in the finding. It was two days before Christmas. Pastor Krug at once arranged to have Paul Henkel assist him in his many services. The weary, dust-stained traveler was refreshed and encouraged, and on Christmas afternoon was invested in a regular Lutheran gown and given the English sermon to preach. Oh, what a happy day for the young candidate! On the second Christmas day he was given the German sermon, and thus in German and English he gave full proof of his ability before this tried servant of the Lord, and it is but proper and right to say that in all respects the Rev. Pastor Krug was favorably impressed; he urged the young man to return the following June for the annual meeting of the Ministerium of Pennsylvania at York, where he should be recommended for licensure, instructed him in matters relating to the office, supplied him with a testimonial to aid him in his work until the next meeting of the Synod, encouraged him with the authority he gave him to baptize children and to preach, and directed him to make a report of all his acts upon his return the next spring.

OFFICIALLY RECOGNIZED, LICENSED AND ORDAINED.

Here in time and place began a new epoch in the life of Paul Henkel. He had found and received what he needed. Instructed and encouraged, he left the worthy pastor of Fredericktown, but not without the deepest emotions, for he realized what had been done for him. He says in his Journal, "Oh, what an encouragement this was for me, a poor, forsaken pilgrim. Just as much as I at first dreaded to meet this man, just so much I now hated to leave him."

He retraced his steps to Sharpsburg, where he spent several days without holding public services, and then went to Shepherdstown, where he found the Swiss preacher Jacob Repass, and with him held New Year's services (1783), each one preaching a sermon. He lingered here several days, holding several services, and enjoyed his stay and work as the spirit of the people and of the old pastor Repass was so acceptable to him. From Shepherdstown he went to Smithfield, then to Paterson's Creek, where he preached many times, then to his home thirty miles south.

The next spring he spent the Easter season near his home, but in the month of May following he moved his family, now consisting of three children, with the aid of his brothers Isaac and Moses, to Shepherdstown, at the head of the Shenandoah Valley. As soon as the family was settled as comfortably as possible, he journeyed on foot up the valley, making appointments for his return trip. He went south as far as Rader's Church, and began his series of services in that church, followed by a service in Pine Church and other points in the neighborhood, like Zion's Pine Church, Woodstock, Strasburg, several points west of Winchester, and one place called Pine Hill on the road between Winchester and Harper's Ferry. The result was that he had letters and petitions from four congregations to carry to York to the Ministerium for his licensure. His trip from Shepherdstown took him by way of Reed's Ford to Fredericktown,

where Pastor Krug was happy to see him again, and in his company he traveled by way of Hanover to York. At Hanover he found a relative in the person of John Henkel, a first cousin of his father, and near there, another one, a Mrs. Appel, who was the youngest sister of his grandfather. These relatives made a great ado over him, had him stay with them, arranged preaching services for him and even assisted him financially. One of his hearers in this neighborhood gave him a book of sermons that had belonged to his great grandfather Anthony Jacob Henkel.

The meeting at York was the first meeting of the great Ministerium that he had ever attended. He met great men here. When he entered the church on Sunday morning Christopher Kunze of New York was in the pulpit; Christian Streit was in attendance and an acquaintance and friendship sprang up that ended only with his death in 1812, twenty-nine years later; his first acquaintance, Pastor Krug, was there ready to defend and recommend him; the pastor of the church in which the synod was in session, Pastor Goering, had received letters from others urging his acceptance and became a firm supporter and warm advocate when the question of the license came before the meeting; Henry Muhlenberg of Lancaster was there, the earnest pastor and scholarly scientist, his friend until his death in 1815. One was missing of the great men of the Ministerium, the Patriarch himself, Henry Melchoir Muhlenberg, who at this time four years before his death was suffering from the infirmities of old age, and could no longer attend the meetings of the synod he had organized thirty-five years before.

By this august body Paul Henkel, on the 16th day of June, in the year 1783, was licensed to preach and baptize with instructions to labor under the supervision of Pastor Krug, to report every year to the Ministerium, and to return in a year for the renewal of his licensure. It was a great day in his life, and he felt its importance and significance. He returned to his field and to the

congregations that had called him and they all rejoiced with him and arranged to have him preach for them once a month, Rader's, Pine, Pine Hill, and a fourth one near Harper's Ferry.

But he had not yet reached the final goal of his ministerial life, for he must be ordained. One thing he felt sure would help in this, his faithful service in the position he now held in the synod. On this principle he labored, studying all he could, and adding to his experience by active service. After Pastor Streit settled in Winchester in 1785, he often went to his home and added to his knowledge in the languages, especially Latin and Greek. Those were fruitful visits to the home of that good and learned man Streit. William Carpenter came from the Hebron Church in Madison County for the same purpose, and it was a blessed fellowship that the three enjoyed together. No doubt nothing helped Paul Henkel so much for his ordination as the instruction received from Pastor Streit. As catechist he could preach and teach and baptize, but only under the supervision of a local pastor. Henkel was first put under Pastor Krug of Frederick, and next under Pastor Yung of Hagerstown. Each year he hoped that he might be licensed as a candidate, and the congregations he served aided him with testimonials of his ability and good character, and in 1784 the four congregations sent four delegates with him to Lancaster to further his cause, but the effort resulted merely in the renewal of his license. The names of these four men are of interest and we shall give them here in these notes: Andrew Zirkel from Rader's; Michael Nehs from Pine; Jacob Klein from Pine Hill, and Casper Sieber from the congregation near Harper's Ferry. This was in the days before they had lay delegates in the Ministerium of Pennsylvania, and the secretary merely notes their presence in the words: "Catechist Paul Henkel from Virginia with four delegates." In 1787 he was licensed as a candidate, or perhaps even a year or two before, for in the minutes of 1787 we find this entry: "Mr. Paul Henkel asked for a renewal of his license. It

was unanimously granted, the license extended to all congregations in that section having no regular preacher, and hope was given him, that in time he should be ordained."

Year by year he attended the meetings of the Ministerium, especially when it was held at points nearer than Philadelphia, made his reports and submitted copies of sermons for the examination of the brethren. Finally, after nine years of patient waiting, June 6, 1792, at the closing service of the synodical meeting at Lancaster, Pa., he was ordained as a minister of the Gospel, by the President, Johann Friedrich Schmidt, and the Secretary, Christian Helmuth.

O happy day, that stays my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

PAUL HENKEL AN UNTIRING MISSIONARY.

First and foremost Paul Henkel was a missionary. He had fixed congregations throughout the most of his life, but his parishes were repeatedly compelled to surrender him for a season that he might go forth to the scattered sheep of Israel in the faith. With two arms he preached to them; that is, in two languages, German and English.

From the beginning of his life as a preacher he showed this burning desire to reach out and to go farther, that wherever they might be that needed the gospel he might find them and give them the bread of life. While still at home in Hardy County, he went thirty miles to the north to preach to those that he was told lived there in destitute circumstances; to the west over five mountains he traveled in those early days of his activity and preached to the people living there; he went southward to Greenbrier County; he heard of the Germans in Shenandoah County, and he came and found work for a lifetime. He

moved to the northern end of the valley on the Potomac; finding the center of his field farther south, in a few years he moved to Shenandoah County, near the Pine Church (now called St. Mary's Pine); and then to the Forest; once more feeling that he might make his work more effective, in 1790, he bought property in New Market and moved to the town that had been laid out in 1785. Though he moved to other parts of the country, like Staunton, North Carolina, and Ohio, yet he always returned to New Market, and this remained the center of his operations; here he spent his old age, and here his body sank to rest when the sunset of his life had come.

To give a complete outline of his active missionary life in a few lines is well-nigh impossible. As early as 1784 he preached in the Hawksbill Church, beyond the Massanuttan Mountains, and the same year beyond the Blue Ridge in the old Hebron Church. He did not forget Hardy and Pendleton counties, where he had spent his youth and early manhood, but returned and preached to all his relatives and former neighbors that he could assemble in congregations, and in 1789 on one of his trips there he confirmed his three brothers, Benjamin, Isaac and Joseph, and many cousins by the name of Dieter and Henkel. In 1785 he began to make annual tours to the land of his birth, Rowan County, North Carolina, and finally in 1800 he yielded to the entreaty of the people there and moved with his family to that State. He gave five years of earnest service to the work in North Carolina, and did not return to New Market, until he and several members of his family were so full of chills and fever that they had to return for health's sake. In 1806, he was appointed traveling missionary by the Ministerium of Pennsylvania, and the same year he made an extended trip to Point Pleasant on the Ohio River, from which he served the people in the neighborhood and across the river in a number of counties of the State of Ohio, set up out of the Northwest Territory in 1802. The trips were repeated several times, and on some of them he remained a long time, as he practically moved to Point

Pleasant and lived there with his family more than once, for instance from 1811 to 1813 and from 1816 to a time several years later.

To summarize his missionary labors, it might be stated that he operated in the following states: Virginia, including counties now in West Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Ohio and Indiana.

PAUL HENKEL AN ENERGETIC ORGANIZER.

A builder we must call Paul Henkel, a builder in the kingdom. He was not satisfied to come and go—he must organize into living bodies that his work might continue through united effort of people and of congregations. First he was an organizer of congregations; everywhere he formed the people into groups that by the warmth of their union they might encourage one another and assist to keep the wolf in sheep's clothing from the door and provide true pastors of the Word.

And the congregations he found in existence and those he himself organized he brought together with their pastors into conferences and synods, organizations that would tend to protect the small scattered congregations and make earnest effort to encourage their pastors and provide in every possible way for the growing needs of each field within reach.

It shall be our object in these paragraphs to outline his extensive work of organization, in some of which efforts he was the prime leader, in others a fellow laborer, guide and adviser.

The subject naturally falls under three divisions: Congregations, Conferences and Synods. It is the last two that we wish to speak of at this time, as his work of organizing congregations is one entirely too extensive for this brief paper.

His work in the organizing of Conferences began soon after his ordination and resulted from the friendship existing among a number of ministers in Virginia. In 1781, the Ministerium of Pennsylvania adopted a consti-

tution in which provision was made for ministers living in the same county or region to meet for special consultation and edification. In the new constitution of 1792 the arrangement was encouraged, devoting a section of the instrument to this subject with these words: "Special meetings are to be held by pastors of the Ministerium living contiguous to each other, as often as circumstances may require, and each congregation under the care of such minister may send a delegate to such meeting, having seat and vote. The objects of such meetings are to promote the welfare of the respective congregations and of the German schools within the district; to examine, decide and determine the business and occurrences in their congregations that are brought before them."

Christian Streit was one of the first to move in the establishment of a Special Conference in the Ministerium, followed soon after by the brethren in the State of Ohio. He felt the need of the fellowship of the pastors in Virginia, and called a meeting for the Epiphany season in 1793, in his stone church just completed in Winchester. Four ministers were present: Christian Streit, Paul Henkel, William Carpenter and John David Young. The last one labored in Martinsburg from 1790 to his death in 1802. The minutes of this conference begin with the simple statement, "We four ministers of the Evangelical Lutheran Church, living and serving congregations in the State of Virginia, being present in Winchester, on the sixth of January, 1793, commenced our Conference on this Epiphany Sunday, by holding solemn religious services." Paul Henkel preached in the morning on John VII:38, on the nature and fruits of saving faith. William Carpenter preached in the afternoon from Romans VIII:2, on the contrast between the law of sin and death, and the law of the Spirit of life. Monday, January seventh, the first business session was held. Rev. Christian Streit was elected President, and Rev. John David Young, Secretary. Lay delegates were present from seven congregations, but their names are not given in the written protocol. For about twenty-five years with

two intermissions these conferences were continued until they resulted naturally in the organization of the Synod of Maryland and Virginia in 1820. Paul Henkel was present every year from 1793 to 1799, or until his work took him to the state of North Carolina, and then again immediately upon his return in 1805, he renewed his interest and attended the meetings in 1805, 1806, 1807, 1808, and twice in the year 1815. Often in these meetings he served as president; in fact, he and Christian Streit shared the honors for this position for many years.

His second work at organizing took place during his stay in North Carolina. He realized that union was needed among the few laborers in that state. Revivalism had broken out over the country and North Carolina did not escape, neither did our Lutheran people lack the sad consequences that resulted from this extremely emotional work of the times. If it had not been for the strenuous efforts put forth by men like Paul Henkel the Lutheran Church in many a locality might have lost its foothold. At many places the German language served as a protection, but emotionalism crept in among the young people and carried many a one away from the ranks of the faithful. In an effort to stem this tide Paul Henkel formed the North Carolina Synod. His records of the great event are brief, for he was but doing his duty in his simple way. The formation of the synod was completed at two meetings, and we shall here transcribe his brief record from his journal.

"Thursday, April 28, 1803. Left home early to-day. Preached in my third congregation, 2 Cor. 4:6, and reached Salisbury the same evening.

"Friday, rode with Pastor Storch to the Pine Church, where the beginning was made for our synodical meeting. Mr. Storch preached the introductory sermon.

"Saturday I preached, Matt. 12:20.

"Sunday, May 1, 1803. We had a large concourse of hearers in the above-mentioned Pine Church. Pastor Arends preached the first sermon, and though he is blind in body, he is blessed with the best sense, and a good

memory gives a ready delivery. Mr. Miller the English preacher conducted the preparatory service to the communion, and then we ministers administered the Lord's Supper the one to the other. Thereupon I and Pastor Storch administered the communion to the congregation. Mr. Miller then delivered an English sermon and the service was concluded.

"Monday, May 2, 1803, we met in Salisbury with a number of lay delegates. There we formed a kind of Conference, the first since I am in this State. Our meeting continued from 11 o'clock until 2; we could not continue longer because Pastor Storch was becoming so weak that he had to give up. We decided to meet the next time over the third Sunday in October in Lincoln, and thereupon we adjourned." * * *

"Sunday, October 16, 1803. Larger numbers gathered to-day than on the day before. Pastor Storch again preached the first sermon. His message was very fitting for the times. My son Philip preached after him but with much timidity.

"Monday morning the delegates assembled from the various congregations, both German and English, and then our begun Conference was continued. Everything passed off in quiet order. Toward noon I preached in the church and Mr. Miller in the courthouse. In the afternoon we considered the most important articles of the constitution and concluded the work in the evening."

Thus in few and simple words the earnest worker and prime mover records the beginnings of the Synod which has now 125 years of history back of it. He gave two of his sons to this synod, Philip and David.

His third great work of organization was in quite a different field of labor. The first Lutheran minister to bring the gospel to the Germans of Ohio was George Foster, who in the year 1805 entered the State. He was followed in the next year by Paul Henkel, for in 1806 he made his first visit to Ohio by way of Point Pleasant. Others soon came, sent by the Ministerium of Pennsylvania, so that by 1812 the brethren in that State were

ready to form a special conference. Paul Henkel was invited to attend the first meeting but was prevented by distance but his name was justly added to the list as an absent member. The subsequent meetings were attended by him, whenever he was in the State; he served as an officer and on important committees, gave his son Andrew as catechist to the Conference, wrote important doctrinal papers for publication in the minutes, and when in 1818 the question arose of changing the Conference to a Synod he gave the deciding vote in favor of the formation of the Joint Synod of Ohio, which has had a long and prosperous career to the present day. At the meeting of organization he was the secretary, and his son Charles was appointed a catechist of the Synod. Thus to this new synod he gave two sons, Andrew and Charles. He himself remained a member until his death, and was held in the highest esteem by his fellow members. A recent historian, the Rev. Carl Spielman, makes the following comments in reference to him:

"Pastor Paul Henkel was an untiring, aspiring, self-denying servant of the Lord Jesus. As a steadfast Lutheran, true to the Confessions, who heartily believed and loved the doctrines of our Church, he was ever active in spreading and defending the same, with earnestness and great tact. He made a special study of Luther's works, and bound his sons to faithfulness to Luther's teachings.

"He was an active coworker in the special conferences that preceded the formation of the Ohio Synod, and one of the founders of the Ohio Synod itself, continuing a member until the Great Head of the Church, whom he served for so many years with great faithfulness, translated him in the year 1825 from the church militant to the church triumphant."

The fourth and greatest work of organization in which he co-operated was the formation of the Tennessee Synod in 1820. This might be called a Henkel movement, though Paul was not the chief mover in the undertaking but his sons Philip and David. We cannot enter into a

consideration of the reasons why these earnest men withdrew from the North Carolina Synod and formed the Tennessee Synod, except to state that it became necessary on account of the autocratic attitude and un-Lutheran practices of the secretary, one Gottlieb Schober, who though a Moravian was ordained to the Lutheran ministry in 1810 by the North Carolina Synod, and on account of the determination of Mr. Schober to affiliate with the General Synod that was to be organized at this time, and the determined opposition to this movement on the part of the Henkels for doctrinal reasons.

The real head and heart of the Tennessee Synod was David Henkel, and his brother Philip seconded his efforts strongly and the father co-operated during the remaining five years of his life with much earnestness and steadfastness. He was present at both meetings held in 1820, also in 1821, 1822 and 1824, thus missing only the meetings of 1823 and 1825, but to the latter, held three months before his death, he sent his report showing that during the preceding year he had baptized twenty infants and five adults, and confirmed ten persons. Thus he continued to the last to give his services to the Synod he dearly loved, besides the lifelong services of his three sons Philip, David and Ambrose, the last of whom was ordained in the presence of his father September 6, 1824, in Koiner's Church, Augusta County, Va.

WRITER, TRANSLATOR, AND PUBLISHER.

Throughout his whole life Paul Henkel was a constant writer. His ministerial work began as we have noted by writing and copying prayers and biblical comments which he read to his first audiences in the days of his timidity. He never ceased to write, and, when the need arose, to translate into English from the great storehouse of German literature.

Compositions of all kinds, secular and religious, English and German, flowed from his facile pen. And when the opportunity presented itself beginning with 1806 he

put into print what he wrote for the furtherance of the work of Christ for himself and his brethren in the ministry. He never was a printer in the sense of the other Henkels after his time; that is, that he could stand behind the case and set up what he wrote, but he was a publisher in that he gave to the press many lines, pamphlets and books for publication.

The need for a press forced itself upon his mind as early as 1805, if not earlier, in North Carolina, when the North Carolina Synod intrusted to him the printing of the Augsburg Confession before his leaving for the North that year, and the Special Conference in Virginia, held in 1805, ordered at the suggestion of Dr. Solomon Henkel the printing of the same instrument as an appendix to their minutes. It was necessary for him to go to John Gruber in Hagerstown to have the work done, and the two pieces of work were turned out by Gruber jointly in the last months of 1805. But before Paul Henkel had left North Carolina a correspondence had taken place between him and his son Solomon of New Market. We shall give a few extracts.

Under date of March 29, 1805, Solomon writes from New Market to his parents in North Carolina: (In German)

Dear Parents:

"In regard to the printing establishment I wrote in my last letter. Since then I have found other friends who desire to help me, if we will only buy it. The people wait with anxiety. I told a number that I intended to buy a printery and that Ambrose and Andrew would operate it, but I did not tell them that the profit should be yours and that the profit from the books should also be yours. The book trade is going pretty well, and there is still a demand for binding books and making blank books. So on the whole there will be work enough for the boys. Let me know whether that printing outfit can still be bought and I will make up the money for it."

To this the father responds under date of May 10, 1805, also in German, from Lexington, North Carolina:

"Solomon:

"The printery in Lincoln was sold last fall while I was with you. Markert was himself there and consequently it cannot be had..... Ambrose says that he takes great pleasure in thinking of becoming a printer, but he told me only yesterday that he had not made up his mind; but this I know, he has no pleasure in studying his grammar. I have thought that he would become a preacher, but I do not know what I should think now. He expresses himself less and less in favor of a calling of that kind. He says he would like to be a doctor, if only he would not have to think so hard. But he will yet have to think of that."

Ambrose Henkel was not quite nineteen at this time, but upon his return to New Market with his parents in 1806 he became deeply interested, and set out on foot to Hagerstown, a distance of over ninety miles, where he acquired the art of printing under the direction of John Gruber. After working for a number of months in Hagerstown, he went to Frederick, and then to Hanover, at each place learning some new part in becoming an accomplished printer, pressman, and bookbinder. He worked also for a long time in Baltimore, and made a journey before coming home in 1810 to Philadelphia where he bought a new press for the growing work of publication in the New Market printery.

Thus by blessed and unselfish co-operation on the part of the father and the brothers the Henkel printery was established in New Market in the fall of 1806, in the firm name of Ambrose Henkel. The oldest imprint in the possession of the writer is the copy of the Minutes of the Special Conference held in Rader's Church, October 6, 1806. In October, 1807, a weekly publication in German was issued and continued for over a year, marking the complete establishment of the Henkel Press. It was a

wonderful accomplishment, for it was among the first presses set up in Virginia, no doubt it was the first German press in the State, and the first Lutheran press in America, and for many years the only one. It is no wonder that this publication house has gained for itself an undying name in the history of the Lutheran Church in America. It is still in operation under the name of "The Henkel Press."

With the establishment of the press in New Market, Paul Henkel's literary activity greatly increased. Many school books were printed in which he assisted in preparing the copy. Catechisms, confessions, and books for the young followed each other in rapid succession. In 1810 he issued a German Hymn Book; in 1816 an English Hymn Book. Nor did he confine himself to the creation of religious literature, but published many works for instruction and entertainment in prose and poetry. His longest poem is a satire on the foibles of his times, entitled *Ein Kurzer Zeitvertreib*, A Brief Pastime. His poetical writings attracted much attention, and caused his name to be justly enrolled among the poets of Virginia.

HIS FAMILY.

November 20, 1776, he married Elizabeth Nägeley, usually written Negley, and probably coming from the form Nägli, daughter of Balthaser Negeley, from the Canton Berne, in Switzerland, and of Christena Raisch from Schaffhausen, in Württemberg, Germany. She was born September 20, 1757, and died in New Market, April 11, 1843, having outlived her husband by over seventeen years. She was buried in the old Davidsburg Church cemetery, St. Matthew's, and later with the body of her husband removed to the Emmanuel cemetery, where the two bodies lie in one grave under a properly engraved tablet.

She was a true helpmeet to her husband, rearing a large family, and assisting him in his work. She often accompanied him on his long journeys, teaching in his

school classes and catechetical classes, taking care of persons demanding special attention, and in every way advising him and helping him. It can safely be said that he could never have done the abundant work that he did, had it not been for her encouragement and help. She shared his trials, troubles and self-denials with readiness and cheerfulness.

They had the following children:

Solomon, born November 10, 1777; died August 31, 1847. He was a doctor, druggist, postmaster, superintendent of the Sunday School, and an active layman for years. He was a father to his brothers and sisters in the absence of the parents on their many missionary trips. He directed the education of his brothers and provided them with work as they grew up.

Philip, born September 23, 1779; died October 9, 1833. Licensed as a minister in 1800, and ordained April 29, 1805, by the Synod of North Carolina. Gave his life to the Lutheran ministry in North Carolina.

Naomi, born January 5, 1782; married Henry Rupert; lived in New Market, Virginia.

Ambrose, born July 11, 1786; died January 6, 1870. Ordained by the Tennessee Synod, September 6, 1824, in Koiner's Church, Virginia. Lived and labored in the Tennessee Synod to a ripe old age, in New Market, Virginia.

Sabina, born October 1, 1788; married Jacob Adams; buried in Germantown, Ohio.

Andrew, born October 21, 1790; died in Ohio April 23, 1870. Licensed by the N. C. Synod, October 19, 1814, and ordained by the Joint Synod of Ohio, to which Synod he gave his lifelong services.

David, born in Staunton, May 4, 1795; died June 15, 1831. First licensed in South Carolina in 1812; again by the N. C. Synod October 19, 1813; ordained June 6, 1819, at the first meeting of the Tennessee Synod. Gave his lifelong services to the Tennessee Synod.

Charles, born May 18, 1798; died February 2, 1841. Licensed by the Joint Synod of Ohio at its organization

in 1818; ordained a few years later by the same Synod, to which he gave his lifelong services. Buried in Somerset, Perry County, Ohio; father of the Rev. D. M. Henkel, D.D., a prominent Lutheran minister.

Hannah Rosena, married Rev. John N. Stirewalt; three sons became Lutheran ministers; buried in Germantown, Ohio.

HIS FATHER'S FAMILY.

Jacob Henkel and his wife Mary Dieter, had the following children:

1. Paul, a Lutheran minister.
2. Moses, a justice, surveyor, and Methodist minister of prominence.
3. Elizabeth, wife of Mr. Creutz.
4. Hannah, burned to death in a fort during the Indian troubles.
5. Christena, wife of Mr. Harman.
6. Benjamin, a Lutheran minister, buried under chancel of St. John's Church, Rockingham County, Va.
7. Isaac, a Lutheran minister, labored in Rockingham County, Va.
8. Joseph, a Lutheran minister.
9. John, a Lutheran minister, buried under pulpit of Zion Lutheran Church, Shenandoah County, Va.
10. Jacob, Jr.

HIS GRANDFATHER'S FAMILY.

John Justus Henkel and his wife had the following children:

1. Mary (Mrs. Moses Elsworth).
2. Jacob.
3. Rebecca (Mrs. Paul Dieter).
4. Catherine (Mrs. Biffel).
5. Mary Ann (Margaret) (Mrs. George Dieter, Jr.).
6. Magdalena (Mrs. John Skidmore).
7. Abraham.

8. Susanna (Mrs. P. Dieter).
9. Justus, Jr.
10. Hannah (Mrs. Johnson).
11. Elizabeth (Mrs. Ruhlman).
12. Isaac, who became the Hon. Isaac Henkel, prominent in many political positions.

HIS GREAT-GRANDFATHER'S FAMILY.

The Rev. Anthony Jacob Henkel, who was the pioneer settler of the family in America, arrived in 1717, and his wife Maria Elizabeth, had the following children:

1. Gerhardt Anthony.
2. George Rudolph.
3. John Justus.
4. Johanna Fredrika (Mrs. Valentine Geiger).
5. Anthony Jacob, Jr.
6. Maria Elizabeth.
7. Maria Catherine (Mrs. Peter Appel).

HIS LAST DAYS, DEATH AND BURIAL.

In the spring of 1823 he and his wife were starting on another missionary journey. He had been directed by his brethren of the Tennessee Synod to hold a special conference for the Lutherans of Jefferson and Nelson counties in Kentucky. The third Sunday in June had been selected for the time, and his son David was to co-operate in holding the meeting. It was a long and arduous trip for a man now well up in years, but he undertook it with his life companion in the fear of the Lord, little thinking of what the outcome of the undertaking might be. They had traveled one hundred and twenty miles, when without the least warning, as he was sitting upon a log by the roadside, he was stricken in the left side, becoming lame in his arm and leg, and losing the power of speech almost completely. The misfortune was so great that they were compelled to return home, where he gradually improved in his ability to walk and talk. He

was thankful that his power to write was not impaired as his right side was spared; his speech gradually became better so that he could perform the ordinary ministerial acts, he even preached occasionally, and six weeks before his death he delivered his last sermon on the text Luke 2:34. He continued in this condition until ten days before his death when he suddenly became worse, and after much suffering died ten minutes before four o'clock, Sunday morning, November 27, 1825. The following day he was buried in front of the Davidsburg Church in the presence of a large concourse of relatives and friends. The funeral sermon was preached by the Rev. George Henry Riemenschneider on the text, "For to me to live is Christ, and to die is gain." Phil. 1:21.

WORDS OF ESTEEM.

Many are the words of esteem that have been spoken and written of this superior servant of the Lord. We shall quote a few here.

Pastor William Carpenter under date of February 4, 1813, writes: "For a long time I have wished to see you again and converse with you personally, but as my wish has up to this time remained unfulfilled, I must speak briefly to you with pen and ink. Believe me, my Brother, that I speak in all sincerity, when I assure you that as I increase in years and in the experiences of this life, so my reverence and love for you also increase. I often admire the gifts of disposition, steadfastness, of dauntlessness, of untiring industry in my beloved colleague, which I myself do not possess, but which I often wish I had, and for which I have often prayed."

The Rev. Nehemiah Bonham, a lifelong member of the Tennessee Synod, wrote in a memorial in 1829: "Your humble memorialist, having a sincere respect and ardent love for the deceased, not only because he led me into the paths of righteousness and gave me a knowledge of the true doctrine of Lutherans, but because he was an able champion of that Church, a defender of the holy doctrine

of Jesus, and an exposer of all fools and heretical doctrines as well as all schemes laid by aggrandizing clergy to rob the laity of the same sublime and excellent doctrine by plunging them into more than pagan darkness and popish superstition, by tyrannizing over men's consciences and deluding them by the promulgation of spurious and fanatical theories; this as well as his faithfulness in the ministry, have drawn close the cords of friendship between the deceased and myself..... He was such a glorious light, such an able ambassador of Christ, and such a zealous defender of the faith."....

In the History of the Tennessee Synod, prepared by Dr. Socrates Henkel, we find the following paragraph in the obituary of the Rev. Paul Henkel: "He was well proportioned, large and erect, standing about six feet, with well developed physical organs, full of energy and perseverance. His mind was well balanced. His attainments were liberal. As a citizen he was kind, affectionate, and forbearing. As a neighbor, he was universally esteemed and beloved. As a preacher he had few superiors in his day. He was animated and often eloquent. His soul was in his Master's cause. Few ministers performed more arduous, faithful, efficient labor than he did. In all the relations of life, he was true, faithful, pious, reliable, and upright."

Dr. John G. Morris, in his "Fifty Years in the Lutheran Ministry," says: "The Rev. Paul Henkel was in early life and for many years a laborious missionary among the scattered Anglo-German population in the South. He may indeed be considered as one of the pioneers of the Church in that region, which was in those days truly desolate. His narrative which was printed has all the interest of romance, and if he had performed the same self-denying labors in the service of any other Church he would have received a greater earthly reward. * * * * He was in many respects a remarkable man, and no one ever doubted his sincerity and Christian zeal."

Dr. M. L. Wagner, in his "The Chicago Synod and its

"Antecedents," gives expression to the following estimate of the life of Paul Henkel: "Not depending for a support on any special missionary fund but upon the promises of his Master, he entered upon one of the most remarkable careers of missionary effort known in the annals of the Church of America. Animated by a truly apostolic zeal, he threw himself into the work with all the ardor of youth. His labors are characterized by a zeal of self-denial, and perseverance and indomitable courage equaled by but few men since the days of the apostles. Amidst dangers and the severest hardships, he made repeated tours penetrating into the wildernesses of the South and West, to the farthest limits of civilization, hunting up the scattered members of the household of faith, baptizing, instructing and confirming their children, preaching the Word, organizing congregations and schools, and supplying the people with books of devotion, a supply of which he generally carried with him. * * * No more active, indefatigable and self-denying missionary than Paul Henkel ever labored in this country. It is strange that no extended accounts of this man's life and labors are published. In other communions, men of less zeal and ability, whose work is less fruitful than is his, have been honored with published biographies, while this man's work is in danger of being forgotten. The Church should know about his life, his deeds, his zeal and devotion for her and her faith. The whole unexplored West was his parish."

The successor to the Rev. Andrew Henkel, Germantown, O., closes his review of the life of Paul Henkel with these words: "Rev. Paul Henkel has left to posterity a name that deserves ever to be held in honor and an example of life that commends itself to the admiration and imitation of all good men. He was a man of a truly apostolic spirit. Much has been said and written in commendation and praise of Eliot and others of the early missionaries of our country and very truly and deservedly so. They were noble Christian men and acquitted

themselves well as soldiers of the cross. But we doubt whether, in earnest zeal for human salvation, in unwavering fidelity to God's cause, in untiring diligence to do good, in suffering for the sake of divine truth, in weariness of labor in behalf of the spiritually needy and destitute, in enduring cold and heat and undergoing labor and fatigue in the Master's service, any of these excelled our own well beloved and highly honored Paul Henkel. May God raise up yet hosts of laborers like him. Men of his spirit are needed in every age and country. The Lutheran Church wants such men to-day."

His great grandson, Ambrose L. Henkel, says of him: "He was truly a man for the times—a power which God raises up when necessity comes—vigorous in mind and body. He labored unceasingly, willingly, and cheerfully; undergoing trials, hardships, and sacrifices for good and not for gain."

His son, the Rev. Andrew Henkel, of Ohio, expresses the following sentiment in Sprague's Annals: "As a preacher he possessed much more than ordinary power. In the commencement of his discourse he was slow, but as his subject opened before him, he would become animated and eloquent, with a full flow of appropriate thought and glowing language. His illustrations were lucid and forceful, simple and natural."

Elsewhere the writer of these lines has made the following summary of his life and character: "He was a preacher of intense earnestness; a pastor zealous of good works; a writer, self-educated and self-trained, abundant in literary labors; a pioneer of the Lutheran Church, penetrating regions untouched by the herald of the Gospel; a founder of congregations, conferences and synods; a missionary unwearied and undaunted, filled with but the one purpose of preaching the Gospel; a most excellent man of remarkable powers and extraordinary endurance, who labored to supply the Church with much needed literature in German and English and to train men to bear the message of his Master to the scattered and des-

titude people of his time. His name and his work will never be forgotten in the history of the Church he loved so deeply and served so faithfully. True is the testimony engraved on the tablet of his tomb in Emmanuel cemetery, New Market:

HIS ZEAL FOR THE PROMULGATION OF THE GOSPEL OF
CHRIST JESUS WAS EXEMPLARY, AND HIS LABORS
WERE MANY AND DIFFICULT. HE IS NOW
WITH CHRIST AND NO EVIL CAN
BEFALL HIM."

ARTICLE VI.

REVIEW OF RECENT LITERATURE.

What is Mysticism? By Rev. Chas. M. Addison. The MacMillan Company. Price 75 cents.

"What is Mysticism" is a brief statement of the subject and "A study of man's search for God." The author does not enter into the "Why of Mysticism" but studies it only as a fact of religious life. He quotes freely from Dean Inge, German Philosophers and Theologians, church leaders, as well as American Philosophers and presents a sane statement of fact. He differentiates a mystic from other men in this, "that he wants God more and takes more pains to find him." It is a timely book, since there is evidence of an increased yearning after God and an inclination toward a domination of this desire among modern Christians. He describes the mystic, sets forth clearly his assumptions and methods. Particularly, does he stress repentance and renunciation and contemplation. He attempts to show that mystics are practical people as well.

It is a good sign when a book of this sort is written in an age that is supposed to be materialistic.

H. D. HOOVER.

Facts of Our Faith. Teachings and Practices of the Church. Rev. William Lee Hunton, Ph.D., D.D. The United Lutheran Publication House. Pp. 143. \$1.00.

This well-written volume sets forth teachings and practices of our church. The book covers the subject matter adequately for the general reader. Repetition and reviews are the basis of accuracy and efficiency. The Christian of to-day should be an intelligent Christian. The Christian worker of to-day should be well informed. A book like this should have a wide circulation. It would be a very appropriate gift to confirmants, Sunday School teachers, Luther League, and members of teacher training classes. It should be in the circulating library of every church.

H. D. HOOVER.

Foundation of Faith. A Manual of Christian Evidences.

By Rev. George Albert Getty, D.D. The Lutheran Publication House. Pp. 91. Price 60 cents.

This compact suggestive manual was prepared for use in the "training agencies of congregations, such as the Christian workers' school, teacher training classes, adult bible classes, etc." Dr. Getty presents in clear forceful language the grounds for belief, (1) in the existence of God, (2) in the Bible as the Word of God, (3) in Christ as the Son of God. It is a most timely presentation of timeless truth. He has drawn from acknowledged authorities their choicest arguments. Small as is the volume, it presents quite satisfactorily the material which should be included in such a manual. It will furnish the earnest seeker after truth, the perplexed reader of confused and unsafe religious publications, lectures, etc., and the uninformed, a clear and satisfactory, and we believe, satisfying statement of Christian evidences. It is a study book and well do its leaves serve as sufficient foundation of faith.

H. D. HOOVER.

The Vigil at the Cross. Rev. Frank J. Goodwin. The Macmillan Publishing Company. Pp. 75.

Prayers and meditations from the cross with an order of worship of a three hour service on Good Friday. "The aim of this work is to provide a helpful guide for personal devotions and public worship, especially during the season of our Lord's passion." Dr. Goodwin has selected and chosen prayers from a wide range of sources. One is impressed by the timeless character of these earnest Christian prayers. When a soul reaches the heights of devotion, it is above the clouds of time and circumstances. One notices, however, the absence of any prayers from Common Service Book, Spener, Franke, Starke, as well as other well-known Lutheran authors of devotional literature. The order of worship for a three-hour service for Good Friday is well arranged and lends itself to the possibility of individual variations. It is worth while to take time to properly use a devotion book such as this.

H. D. HOOVER.

"In the Footsteps of the Master." By J. H. B. Masterman, Dir. of St. Mary-Le-Bow, London; Canon of Coventry. The Macmillan Company.

This volume contains sermon outlines of St. Mark's Gospel. It is difficult to preach very successfully, particularly in outline by the printed page. There is no substitute for personal presence and the enforcement of thought by the spirit of the speaker. Yet, so far as it is possible, these outlines are made to live by the very attractive way in which they are presented to the reader. Some are notably fresh, vigorous, and thought provoking in viewpoint and interpretation. "It is love," says the writer, "that turns theology into religion and sets the creed to music." Christian discipleship, companionship, and service are the outgrowth of this love. The writer exemplifies this very well throughout the volume. The outlines are brief enough and suitably valuable for use in the daily family worship hour.

H. D. HOOVER.

"The Mystics of the Church." By Evelyn Underhill, who has written several other books on Mysticism. Geo. H. Doran Company.

The book does not deal with mysticism philosophically, though it does present a clear statement of the meaning of mysticism and the general characteristics of the mystic, and in a very interesting way presents the various types, characteristics and periods of mysticism in the history of the Christian Church, beginning with mysticism in Bible times and continuing through the period of the early church, the early middle ages and up to the present. The author deals with English, German, Spanish and French mysticism; with Protestant mystics and concludes with a chapter on Modern mysticism. It is a book that will appeal to old and young alike and while the reader may not agree with all the interpretations of the experiences of the mystic, the facts furnished will prove interesting material for further study. The general effect of the book will be two-fold, to correct false ideas regarding mystics and mysticism and deepening of the devotional life.

A valuable feature of the book is a Bibliography of the writings of mystics and it is hoped that the book will create a desire on the part of many to read some of this literature produced by those who were in the white heat of spiritual interest and devotion.

In speaking of Luther, the author says, "it is true Luther had his mystic side—but this aspect of his reform died with him and mysticism has never been really at home in the Lutheran—still less in the Calvinistic-branch of the church.

H. D. HOOVER.

"Week-day Sermons at King's Chapel." The Macmillan Company. Pp. 184. Price \$1.75.

This volume contains sermons preached to week-day congregations at King's Chapel, Boston by representative preachers of the United States, Canada and England. The subject matter is timely and presented in a masterly way. There is much suggestive material here for the average reader as well as for the public speaker. The sermons must be read to be appreciated. A thoughtful reading of the volume impresses one with the splendid character of the representative modern preacher. The evangelical thought is present throughout this series.

H. D. HOOVER.

Progressive Christianity. By William A. Vrooman. The Macmillan Company. Pp. 377. Price \$2.50.

The author is a liberal of the liberals. He calls the book a study of the Old Faith and the New Reformation. The work is a clear presentation of the most important modern religious topics. It sets forth the views of Romanist, Fundamentalist, Modernist and Unitarian. Much of this is in the language of their own spokesmen. A striking chapter is entitled "The Second Reformation." In this discussion it is claimed that the Sixteenth Century Reformation was only a half way measure, consequently he pleads for another reformation that shall go to the utmost in freeing Christianity from the sacramental, theological, and moral barriers which he asserts were left by the great movement of four hundred years ago. The book denies the virgin birth, the incarnation, the bodily resurrection and the atonement of Christ. Its atonement, its Christ, its Bible, and its God are quite different from those of our the historic church.

The headings of its sixteen chapters give a good idea of its contents. They are: "The Religion of Christ and the Christian Religion"; "Christian Creed and Christian Character"; "Priests, Prophets and Philosophers"; "Atonement and Sacrifice"; "Social Idealism and the Old Gospel"; "Faith, Reason and Righteousness"; "The Sec-

ond Reformation"; "The Bible of Orthodox Faith"; "The Bible of Modern Heresy"; "Science, Mythology and Religion"; "Evolution and Belief in God"; "Evolution and Human Nature"; "The Christ of the Creeds"; "The Christ of Progressive Christianity"; "God the Father and God the Trinity"; "The Discipline of Life by Law."

Any one desiring a full and concise statement of the ultra modern position in the present controversy in religious thought will find this book illuminating.

EARL J. BOWMAN.

To Be Near Unto God. By Abraham Kuyper, D.D., LL.D., late Prime Minister of the Netherlands. Translated by John H. de Vries, D.D. The Macmillan Company. Pp. 679. Price \$3.00.

The author was a man of many-sided development. For over forty years he filled a most conspicuous place in the religious and political life of his country. As student, pastor, preacher, theologian, university professor or as statesman and philosopher he possessed a rare genius. "The history of the Netherlands, in Church, in State, in Society, in Press, in School, and in the Sciences of the last forty years, cannot be written without the mention of his name on almost every page, for during this period the biography of Dr. Kuyper is to a considerable extent the history of the Netherlands."

The ruling passion of his life was "that in spite of all worldly opposition, God's holy ordinances shall be established again in the home, in the school and in the state for the good of the people; to carve as it were into the conscience of the nation the ordinances of the Lord, to which Bible and Creation bear witness, until the nation pays homage again to Him."

As theologian, statesman and educator he urged that Christ be made King in every department of human life and activity. He declares in this book "that Christ rules not merely by the tradition of what he once was, spoke, did, and endured; but by a living power which even now, seated at the right hand of God, He exercises over lands, and nations, generations, families and individuals."

In accordance with his ideals, Dr. Kuyper took time, in addition to his tremendous labors to write a devotional meditation every week. He wrote over two thousand of them.

In these meditations he aimed to avoid undue stress on

credal confession, "which runs to barren orthodoxy," also to steer clear of that spiritual emotion, which, "without clear confessional standards makes one sink in the bog of sickly mysticism." He states his purpose as being to draw the soul "away from the abstract in doctrine and life back to the reality of religion."

This book contains one hundred ten meditations all on the single thought of Psalm 73, "As for me it is good to be near unto God." The purpose of them is expressed in the author's own words when he says, "By means of these meditations we are bent upon opening the eyes of as many as possible to the need of making communion with, knowledge of, and love for God, more than ever our daily concern."

The book shows that profound learning, great ability as a statesman, intellectual acumen may go hand in hand with childlike faith, mystical insight and beauty of soul.

It has been predicted that "A few decades hence this book will be one recognized as one of the greatest devotional classics in the world."

The book is well worth a place in every preacher's library. Its study will be profitable in the cultivation of ones devotional life.

EARL J. BOWMAN.

Midweek Messages. By Robert Elmer Smith. The Abingdon Press. Pp. 192. Price \$1.00.

This volume consists of twenty-four short addresses on practical themes well adapted for mid-week services as the title suggests. In his foreword the author, who is a Methodist pastor, states his two-fold purpose in the book, "to assist brother pastors in building up this important service and placing a living devotional volume in the hands of the laity." The themes are not theological, philosophical or controversial but practical. The chapters are short, their object being to stimulate and suggest rather than to give a complete discussion. The book is scriptural and each address bears a deep spiritual message. Pastors looking for a help for the mid-week service will welcome this little volume.

EARL J. BOWMAN.

The Just Weight and Other Chapel Addresses. By Bishop Francis J. McConnell. The Abingdon Press. Pp. 197. Price \$1.00.

Bishop McConnell with his experience as a college

president and his keen insight into student character knows the youthful mind. He has the ability to interpret life to college groups in an interesting and acceptable manner. This little book has in it thirty-one short addresses prepared with college audiences in mind. Any one of the addresses can be read in five minutes. They are stimulating in thought and are written in a clear style, and deal with many phases of life that appeal to college people. Busy people with little time for devotional reading will find here a helpful little book.

EARL J. BOWMAN.

The Gospel of John. By Benjamin W. Robinson of the University of Chicago. Macmillan Company. Pp. 275. Price \$2.25.

The author describes this volume as a handbook for Christian workers. It is a running commentary on the Gospel, with a complete index of subjects and of Scripture passages treated, as well as a good reference library on the Gospel of John. Appended there are sixteen chapters, all but three of which are composed of comments. Each chapter contains a free translation of the text of which it treats.

The first three chapters are introductory. In Chapter 1 the author goes into a scholarly discussion of the question of the authorship of the Gospel. This is his conclusion:

"The Fourth Gospel nowhere names its author. It was written by a Greek-speaking Christian leader of Ephesus. If we cannot be content to let the author remain anonymous we can reconstruct a possible identification of him as follows: There was a young man in Jerusalem, a Greek or Hellenist, whom Jesus loved as he loved Lazarus or Martha of Bethany. As Jesus ate a supper in the home of Lazarus, so in Jerusalem he ate a supper at the home of this disciple there whom he loved. It was his last supper. At the cross Jesus, thoughtful of the future of his mother, asked him to take her to his home. This disciple was among the first to visit the tomb. He moved from Jerusalem before the destruction of the city in 70 and went to Ephesus. There he found a Christian church which he developed along the lines of Paul's teaching. He labored many years among these people, ballasting their devotion to the invisible Christ by an emphasis on the reality of Jesus' earthly life and on the beauty of personal discipleship to him. Dur-

ing the passage of years he became known as the "veteran" or "presbyter" and may be the presbyter John mentioned by Papias and Eusebius. Toward the close of a long ministry he gathered and put together the materials of his Gosepl, which was published soon after the death of its author."

In Chapter 2 he lists and discusses twelve characteristics of the Gospel of John, among which he mentions; a constant partisan controversy with the Jews, a polemic attitude toward the sect of John the Baptist; a religious rather than a historical or theological purpose; emphasis upon the historical Jesus as the foundation of the Christian religion; a close resemblance of the Gospel of John to the teaching of Paul; a decided hostility toward Gnosticism.

The Third Chapter is a discussion of the popular quality of the Gospel. In this chapter he maintains that the Gospel is made up of a series of sermons and that after John preached many years at Ephesus the idea occurred to him to assemble the notes on these sermons into a small scroll, the chapters being arranged not by chronological sequence in the ministry of Jesus, but by the nature of the subjects. He claims that to read this Gospel understandingly, one must imagine you are hearing it preached to an Ephesian audience.

The author declares his purpose throughout the other thirteen chapters of the book is "to form a happy union between the historical spirit of inquiry and an appreciation of the beauty, power and charm of the Fourth Gospel" so that being read with an appreciation of its historical character and quality it may come to its own in the minds of Christian people.

EARL J. BOWMAN.

Finding God in Books. By Rev. Wm. L. Stidger, D.D. George H. Doran Co., New York. Pp. xiv. 240.\$1.75 net.

Dr. Stidger has created—or at least popularized—a new kind of sermon which we may call the book-review sermon. His first venture, "There Are Sermons in Books," was so well received that "in response to many requests for more" he now publishes this second series. His method is to select current books and poems which teach spiritual truths and "dramatize" them. In this series the first two sermons are built on Masefield's "The Hell Hounds," and Alfred Noyes' "Watchers of the Sky."

Then follow sermons on "The Face of the World" by Johan Bojer, "The Dawn of Tomorrow" by Frances Hodgson Burnett, "The Autobiography of Judas Iscariot" by Alfred Sheppard, "In the Heart of a Fool" by William Allen White," "The Woman of Knockaloe" by Hall Caine, "The Mountain School Teacher" by Melville D. Post, "Abraham Lincoln" by John Drinkwater, "The Revolt Against Civilization" by Lothrop Stoddard, "Twice Thirty" by Edward Bok, "The Discovery of God" by Basil King, "Woodrow Wilson" by William Allen White, and "Mutual Aid" by Kropotkin. There can be no question that the preacher performs a real service in calling attention to and interpreting the helpful books of the day. There are many ways of preaching the Gospel. Dr. Stidger's success has proved that this is one of the ways for him. It is an art not acquired in a day. It calls for wide and critical reading; but a reading pastor always makes an interesting preacher.

H. C. A.

Primary Story Worship Programs. By Mary Kirkpatrick Berg. George H. Doran & Co., New York. Pp. x. 195. \$1.75 net.

There has been an advance in religious education affecting all grades of the Sunday School in the past decade. Miss Berg, who was a member of the Religious Education Survey Staff of the Interchurch World Movement, here contributes a series of story programs suitable for the primary grade. Her aim in making this book has been to cultivate the idea and spirit of worship. Four related themes with one general theme are given for each month from October to June. The norm in the arrangement is the seasonable in the child's life: e. g., the theme for October (the first month of the city schools after vacation) is "The Children in God's House"; for November, "Praise and Thanksgiving"; for December, "Loving and Giving"; for January, "The Heavenly Father and His Children"; for February, "Love of Country"; for March (Lent), "Jesus the Children's Friend"; for April, "Springtime"; for May, "Home"; for June, "Other Homes"; There is an excellent selection of Scripture readings and hymns for these services. The growing appreciation of the Christian year suggests a revision of the book on a more Christocentric principle.

H. C. A.

The Bible for School and Home. Vol. V. *The Gospel Story.* Parts I and II. By Rev. J. Paterson Smyth, B.D., LL.D., Litt.D., D.C.L. George H. Doran Co., New York. Pp. 168 ea.

The Bible for School and Home was planned by Dr. Smyth in six volumes: viz., The Book of Genesis, Moses and the Exodus, Joshua and the Judges, The Prophets and Kings, and The Gospel Story in Two Parts, each constituting a volume. Part I comprises the life of Christ to the close of the Galilean ministry. Part II finishes the ministry of Jesus and carries it to the Ascension. Those who know the author's "A People's Life of Christ" will have high expectations of these books, and they will not be disappointed. Dr. Smyth combines rare insight into Scripture with an emotional faith, which, combined with a sprightly narrative style, makes his books inspiring. He has a threefold prescription for teachers—which he practices himself—Interest, Instruct, Move. Each part contains twenty-five lessons of about 1500 words each, with appended questions. An excellent general introduction for teachers precedes.

H. C. A.

Life's Highest Loyalty. By James M. Campbell. The Abingdon Press, New York and Cincinnati. Pp. 116. \$1.00.

Life's highest loyalty is loyalty to Christ. This the author interprets as loyalty to Christ as a Person, loyalty to Christ as a Leader, loyalty to Christ as a Teacher, loyalty to Christ as a Savior, loyalty to Christ as Lord and King, loyalty to Christ's Church, loyalty to Christ's Ideals. The little book is a distinct contribution to educational evangelism. It is the substance of the author's own training of young people for Christian discipleship. The youth were fortunate who were trained under his instruction. We heartily commend the manual to pastors and Christian teachers.

H. C. A.

Modern Discipleship and What It Means. By Edward S. Woods. The Macmillan Co., New York. Pp. viii. 189. \$1.25.

This little book on the inner Christian life was first published in 1911 before the World War had laid its terrible emphasis on the truths it seeks to set forth. "I

wrote to book in the first instance," said the author, "and I reissue it now because there seem to me so many Christians, or semi-Christians, in the Church and outside of it, who appear to be curiously unaware of the amazing richness of their religion, in the grandeur of its goal, the width of its outlook, the closeness of its relation to common life and the strength of its appeal to all the powers of body and mind which man possesses." The author seeks to show this in chapters on The Meaning of Faith, Friendship with God, Christ and Character, The Value of Bible Study, Redemption and Personality, Prayer, Service, Vision, The Modern Outlook, The Single Heart and the Open Mind. It is a reinforcing book, a positive book, a good book for these days.

H. C. A.

Church Pageantry. By Madeline Sweeny Miller. Introduction by Bishop Leonard. The Methodist Book Concern, New York and Cincinnati. Pp. 216. \$1.00 net.

The pageant has taken such a large place in young people's work in the church that a book on the subject was indicated, and Mrs. Miller has made one, and a very good book it is. It tells just about everything about pageants there is to tell—What? Why? How? When?—with seven illustrations, minute instructions, and a sample pageant, "The Fruits of Peace," with a copious bibliography and a full index.

H. C. A.

Women of the Bible. Vol. I. Old Testament. By Rev. Algot Theodore Lundholm. Augustana Book Concern, Rock Island, Ill. Pp. 259. \$1.50.

This book contains a series of lectures prepared by the author for use at the devotional hour of the meetings of the Ladies' Aid Societies in his several parishes. The table of contents will show the range of the subjects. The Ideal Woman (Prov. 31:10-31); Eve, the First Woman; Sarah, the Mother of the Faithful; Rebekah, a Partial Mother and a Deceptive Wife; Ruth, the Foremother of Christ; Jephthah's Daughter, an Example of Filial Love, etc., etc. There are sixteen of the outstanding women of the Old Testament whose example is studied. The author's style is simple and clear and the pictures stand out in sharp detail. The lessons deducted

show a sound homiletical sense. The book is attractively printed and priced very reasonably.

H. C. A.

Lost and Found. By Emily Nonnen. Augustana Book Concern. Rock Island, Ill., 1925. With illustrations. Board, illustrated cover. Pp. 125. 30 cents.

The Man in the Bearskin. By John H. De Groot. Augustana Book Concern, Rock Island, Ill., 1925. With illustrations. Boards, illustrated cover. Pp. 191. 40 cents.

Nature Sketches. By J. A. Udden. Augustana Book Concern, Rock Island, Ill., 1925. Illustrated. Pp. 72.

These are three little volumes intended for the use of young people. The first and second are touching and wholesome stories. The third is a collection of brief nature sketches.

A Handbook of the Outdoors. By Earle Amos Brooks. George H. Doran Company, New York, 1925. Illustration and illustrated cover. Cloth 8 x 5½. Pp. 238.

The author of *A Handbook of the Outdoors* in Instructor in Field and Laboratory Sciences, School of Religious Education and Social Service, Boston University. He has written a valuable book for leaders of clubs of boys and girls, Sunday School teachers and other workers with young people. There are directions for pathfinding, various kinds of camping, hiking, woodcraft, the study of fauna and flora, and other woodland activities. Of a list of books appended for further reading or study the author says, "All these books, on the recommended list, are dependable, interesting, and of splendid moral and religious quality." This may be said of his own book.

E. S. L.

American Writers and Compilers of Sacred Music. By Frank J. Metcalf. The Abingdon Press, 150 Fifth Avenue, New York, 1925. 8 x 5½. Pp. 373. Cloth. \$3.00.

This substantial book is the result of ten years' labor on the part of its author. The material is largely biographical, and has been gathered most painstakingly from genealogies, biographies, and correspondence. Few of the subjects are of great importance in musical history, but they are interesting to the student of hymnology. The book will be valuable as a reference work. It is illustrated with *fac similes* of the Bay Psalm Book, which contained the earliest music published in America, of a hymn in "shaped" notes, and of other early musical manuscripts or pages of books.

E. S. L.

Prayers for Women Workers. By Mrs. George H. Morrison. George H. Doran Co., New York, 1924. Cloth. 4 x 6½. Pp. 244. \$1.25.

Mrs. Morrison, the wife of an English minister, explains in a note the genesis of her book. "As a minister's wife, I have been called on many times and on varied occasions to offer prayer, and as I had great difficulty finding suitable prayers in books I was generally obliged to compose them myself. I nearly always wrote them down in the first place, and then committed them to memory." The prayers are simple and earnest and adapted to many occasions both public and private. There are prayers for morning and evening, for missionary meetings, for committee meetings, for the sick, for criminals and prisoners. With this manual to draw from no woman should hesitate to lead in a devotional service.

E. S. L.

Landmarks in the Struggle Between Science and Religion. Prof J. Y. Simpson. New York: George H. Doran Company. Pp. 288. \$2.00.

The title immediately calls to mind the two earlier works of Draper and White. But this is an entirely different book. It is on a much smaller scale than either, and rather more popular and much milder. Professor Simpson is Professor of Natural Science in New College, Edinburgh and so is the successor of Henry Drummond

and a biologist. It follows that he is an evolutionist, but he is not unfriendly to religion as were the two other writers mentioned. The book is not in the least intended to be controversial but is intended to be an account of how our present attitudes came to be. Both religion and science are essential parts of our equipment and they are both necessary for a complete philosophy. The antagonisms are historical rather than inherent. Our author hopes to contribute to an understanding.

In twelve chapters he takes up the growth both of religion and science recounting the first appearance of each idea, its reception, its present form and standing, and considering what its future may be. Thus he suggests that we may find that what we call the laws of nature may be slowly changing and so may not be the same for all periods and hence we may come to a time when we shall recognize an evolution of evolution.

The book is very attractively written, is clear and easily understood. The conclusion is that "the finality of Christianity lies in the experience resulting from the faith that 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' But such belief is belief in Jesus as the supreme expression of the spiritual energy at work in the world-process, and in His view of the Universe, with outcome in the conformity of the believer's life to His, through His re-creative power. And from this highest point of view—that of the intelligent securing of the individual's saving adaptation to the Ultimate Environment which is God—Science and Religion may be seen to be at one in character and in endeavor."

F. H. C.

The Self and Its World. George A. Wilson. New York: The Macmillan Company. Pp. x, 283. \$2.20.

There have come in these years such a change in our outlook on the world and such a change in our attitude towards ourselves that it is a time to re-examine the fundamentals. This, the author who is Professor of Philosophy in Syracuse University, does. He says "The aim of *The Self and Its World* is to face frankly the central problems involved in all our fundamental interests—cognitive, aesthetic, moral, religious—and to seek a principle of explanation that gives a workable theory of life." We start with the world that science gives us a mechanism, where all is process. A study of the different sys-

tems of philosophy brings us to the point where we conclude that so far as we are concerned, there are only two factors, a source of stimulation without and an experiment within. "The outside world exists for us only so long as we are interested in it. Its reality is value." So we have the two great problems of present day philosophy —the world as value, and the self.

There are four universes of values corresponding to different interests: epistemological, aesthetic, moral and religious. The religious values are the highest and involve the others. The great duty for each is the realization of self. "We are copartners with the ultimate power in creating the world of experience. The human self wills, and the ultimate Power executes. This vital, detailed, and continuous co-operation with the Power on which we depend suggests our inherent capacity to become worthy companions of the infinite Self."

The book gives a synthesis of the best in present day philosophy. It is well done. It needs consideration and time for us to get its full meaning. Many men have contributed and sometimes the argument seems far from everyday life. The result is exceedingly complex but being so it only matches the world with which it deals and hence could not be otherwise. One who wishes to find his way in modern thought at all needs such a synthesis and here he will find it carefully done. The author tries to be fair to all sides and seems without prejudice unless one interprets the endeavor to justify morals and religion as such.

F. H. C.

The Case Against Evolution. George Barry O'Tools, Ph.D., S.T.D. New York: The Macmillan Company. Pp. xiv, 408. \$1.75.

Dr. O'Toole is in the somewhat anomalous position of being Professor of Theology and Professor of Animal Biology at the same time. The book is written from the scientific point alone though the attainments of the author in theology and in philosophy constantly add to the background and come to the fore, especially in the section dealing with the origin of the human soul.

Most of the present day literature dealing with evolution are written either by apologists who make out the best case for it and rather obscure the evidence against, or by men who oppose on philosophical or theological grounds and so do not really attempt to meet the argu-

ment on scientific grounds. This is an attempt to state the scientific evidence against evolution. Part I, about one-third of the whole, takes up the general argument from homology and geology including fossil pedigrees. Part II takes up the Origin of Life of the Human Soul, and of the Human Body. A reader who is not somewhat conversant with biology will find it rather hard reading though there is a ten page glossary to help him out. The work is very well done. The discussion is judicial, temperate, with as little heat as any book the reviewer has seen. It is the best book on its side that he has seen and, with a similar book written from the other side, should put the reader in possession of about all that can be said.

F. H. C.

Personality and Reality. A Proof of the Real Existence of a Supreme Self. J. E. Turner, Ph.D. New York: The Macmillan Company. Pp. 188. \$1.50.

The problem to which the author here addresses himself is what can philosophy tell us of God, starting with what science tells us of the universe. We have a mechanism that is complicated almost beyond conception, that works smoothly and is continuously evolving. The essentials given by science are the mechanism and evolution. The study of any mechanism, and by mechanism is meant much more than a mere machine—for the whole organization of one of our immense businesses is a mechanism—shows that to bring it into existence in the first place, and to keep it in operation there must be a conscious self-directing and supplying energy. The more complex the mechanism, the more parts it must have and so the more subject to variation or the more plastic it must be and so the more it must appear to run itself and conceal the intelligence back of it, especially from intelligences of an order somewhat lower.

Again, the more complex the mechanism and the higher the intelligence the more completely it must dominate the mechanism and because of this dominance not only be immanent but also transcendent. "The material universe then, being in itself a mechanism which, as mechanism, cannot evolve, while at the same time it actually does evolve—and evolves, further, on the vastest of scales which seem to possess no final limitation—necessarily implies the real existence of a mind which so dominates the whole realm of matter as progressively to embody therein, by means of perfectly definite, unalterable, and

indestructible mechanisms, its own constructive—if not indeed creative—ideas. Such a mind therefore is a supreme self—the personal factor of the psycho-physical universe within which it is omnipotent."

The argument from mechanism is supplemented by an argument based on beauty in the universe. The whole argument is cogent and is a demonstration that modern science instead of being hostile to the idea of God if properly studied furnishes the strongest kind of support for his existence.

F. H. C.

To Christ Through Evolution. Prof. Louis Matthews Sweet. New York: George H. Doran Company. Pp. 351. \$2.50.

The usual book dealing with evolution begins with a definition satisfactory to the author for his purposes, but probably to no one else, and then argues from that definition. It is refreshing to come on something so entirely indifferent. Professor Sweet after a chapter arguing that the Bible is in no sense a textbook of science and was never intended to be such, takes up the presentation of evolution by different prominent scientific men, discussing especially with the intention of finding out what is involved in the theory. He finds "that what popularly passes for a theory of evolution is a somewhat inchoate mixture of four indistinct theories, no one of which necessarily involves all the others." It must be noted that this applies only to the scientific theory and not at all to evolution as a monistic philosophy. The book makes no reference to the latter.

The conclusion reached is that the theory will not work without an intelligent first cause. Hence evolution demands an immanent God.

The position of man next is taken up. He differs from every other part of nature in that the growth in every thing that makes him unique, comes after birth so that he is largely his own creation—and hence a free agent or, to quote, "Man is then a spark of the being of God—set free to make itself. He is a co-creator with God in his own life."

Christ is a term in the process beyond man. "The evolution idea permits us to look upon the world not as finished product, but as organic process, each stage of which points to something beyond itself. This in itself is great gain. To look at the world as complete in all its

parts, a fixed product, is to make all its imperfections finalities, and to load its evident incompleteness upon God. Moreover, the idea of evolution enables us to grasp the meaning of the divine self-conditioning, a creative Kenosis, beginning at the lowest point in the organic and coming to final expression in man, but conditioned at every stage by the laws and powers of that status of being. Thus we are able to understand that God may condition himself in the inorganic atom, in the plant, in the animal, in man. Such a progressive process points inevitably to God. Progress is impossible without a reserve of unexpended power at the beginning, and a graduated release of creative energy as the process goes on. Once more, the evolutionary idea helps us to solve the paradox involved in the coming of Christ, who comes by process and yet transcends it. The immanence of God in matter, in law, in orderly process, becomes eminent in the supreme personality in whom God *for the first time in history* adequately expresses himself.

The book is good reading and the scientific attainment presupposed is not beyond what any person of fair education should have.

F. . H. C.

The Truth About Evolution. William Schoeler. Columbus, Ohio: Lutheran Book Concern. Pp. 124. 75 cents.

An argument against evolution as presented by H. G. Wells as a solution of the problems of the universe. There is a great deal of quotation from newspapers as a source of scientific information. The reviewer has read quite a few newspaper reports of scientific addresses that he has heard and has discovered that it is the rarest thing that the report does not misrepresent the address. However the newspaper is probably as good a scientist as is Wells. If anyone is inclined to accept Wells as a guide for his life philosophy, let him read Schoeler. He should be cured.

F. H. C.

